MARCH 19, 1970 — No. 947
25th YEAR OF PUBLICATION

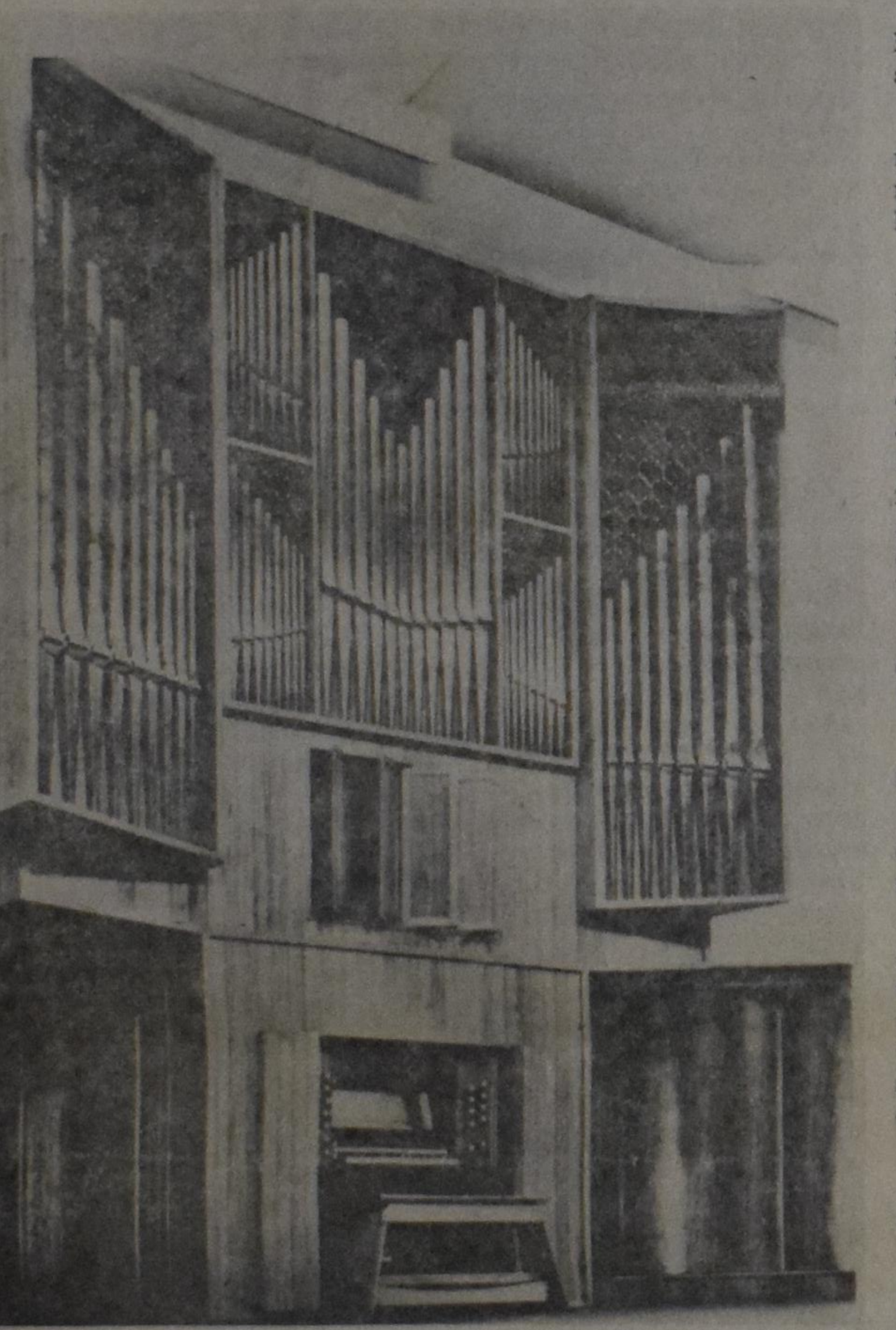
Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

CALVINIST-CONTACT

CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

"Operation, thank you Canada!"



This is a similar organ (but smaller) as the one which the Dutch-Canadians will present to the National Arts Centre in Ottawa, Ontario.

The technical information is as follows:

COMPASS

Manual I C-g'''	**56 notes**	**Manual II, C-g''',**	**56 notes**
Prestant	8'	Covered stops	8'
Flûte à chemisée	8'	Prestant	4'
Goat Horn	8'	Flûte à chemisée	4'
Octave	4'	Nasard	2 2/3'
Flûte	4'	Flûte des bois	2'
Octave	2'	Tierce	1 3/5'
Mixture	IV	Mixture	III
Chalumeau	8'	Krummhorn	8'
Pédale, C-g,	**32 notes**		
Soubasse	16'	**COUPLERS:**	
Prestant	8'	Pédale and Manual I	
Bourdon	8'	Pédale and Manual II	
Flûte	4'	Manual I and Manual II	
Basson	16'		

CHESTS:

According to 'slider-chest' system. Sliders have double-spring system (Patent Flentrop) which provides for light moving without leaking under varying temperatures.

Chest to be manufactured of first grade Slavonic oak and African Mahogany.

Dimensions of keyboards and pedal according to North American standards.

TRACTION:

Mechanical. Keys to be covered with 'grendilhout', and ivory for the naturals.

Ebony draw knobs with hand engraved ivory name plates.

'Abstracts' to be made of Red Cedar.

WIND SUPPLY:

Noiseless blower with motor attached. Bellows and/or wind regulators made of African mahogany. Wind channels made of African mahogany, with flexible connecting pieces where needed.

ORGAN CASE:

Executed in mahogany, with solid panelling.

DIMENSIONS:

Height: 24 feet
Width: 16 feet (when supplied with accoustic doors: 32 feet)
Weight: 3 tons

Showing gratitude is not easy. It presupposes the recognition of a moral debt.

In turn, it demands an accurate memory, an acute sense of dimension, and a more than average humility.

The Liberation of the Netherlands in 1945 — in which the Canadian Armed Forces played the key role — saved the lives of countless Dutchmen, who were caught in 'Fortress Holland'. This Liberation set the entire Country free, transforming it from an 'open air prison' to the status of a free democracy where law and order became the basis of decency.

A great number of Canadians entered the Netherlands, never to leave it again.

Dutch children now tend to their graves.

A large number of Canadians sacrificed their health; they became maimed for life.

We, the Dutch, and the Dutch-Canadians will have to live with the knowledge that whatever we will do to show our gratitude, it will never measure up to the level and magnitude of what the Canadians did for us.

On May 5th, it will be 25 years ago when the people of Holland took a deep breath at freedom again.

The Dutch-Canadians want to remember, and show their newly adopted Country that the memory of those unforgettable days of May, 1945 is still very vivid in their minds.

This is the purpose of 'OPERATION, THANK YOU CANADA'.

Hopefully it will show Canada and the Canadians that we do remember.

We would not be satisfied with well meant words. The large Concert Organ we are presenting the National Arts Centre in Ottawa will voice our gratitude every time it is used, as it will sing out in praise the memory of those heroic Canadians who suffered for us, so that we may live in freedom.

The Concert Organ will be built by 'Flentrop', Zaandam, Holland, organ builders of international fame.

Mr. Flentrop received his Honorary Doctorate degree from Oberlin College, Ohio, U.S.A., in recognition of his outstanding contribution in the field of organ building.

His firm has supplied concert organs for the major Concert Halls of the World.

A somewhat similar organ — but smaller — was installed by Flentrop Organs in the Queen Elizabeth Hall in London, England.

The organ for the National Arts Centre will be designed in such a way that it will round out the musical life of the Centre, as it must relate to the taste of Canadians from Coast to Coast.

Since it will take 3 years to complete the construction of the organ for the National Arts Centre, it is obviously impossible to show a picture or drawing at this time. Each organ built by the firm of Flentrop is designed to be in harmony with the interior and tuned to the acoustics of each Concert Hall.

In order to get a rough idea, we show a picture of an organ of which the compass (disposition) is somewhat similar to the Concert Organ to be presented to the National Arts Centre in Ottawa, Ont.

"MISSIONARIES DIDN'T DO HAVOC"

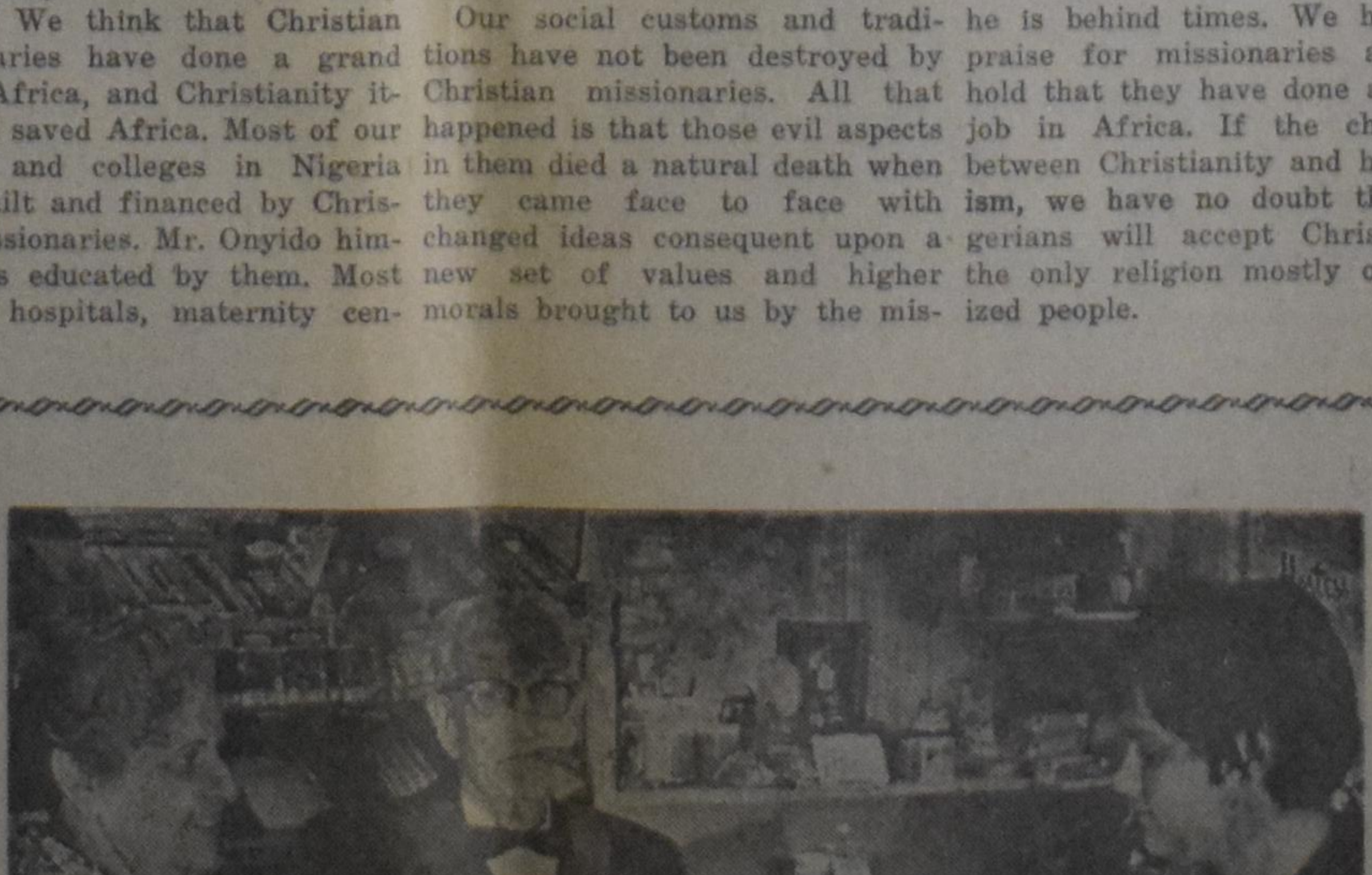
(This editorial appeared in Daily Telegraph, Lagos) Mr. Udemezu Onyido, writing in this paper the other day, charged that Christian missionaries have done great havoc in Africa in their attempt to Christianize Africans. He said the missionaries had destroyed every culture, music and even religion.

We disagree with him in every respect. We think that Christian missionaries have done a grand job in Africa, and Christianity itself has saved Africa. Most of our schools and colleges in Nigeria were built and financed by Christian missionaries. Mr. Onyido himself was educated by them. Most of our hospitals, maternity centers, and dispensaries were built and financed by Christian missionaries. Our leper colonies and their staffs were maintained and financed by them. How then can we agree that Christian missionaries have done havoc in Africa?

Think of any African leader you know. Minus very few of them, the rest were trained and brought up by Christian missionaries.

Our social customs and traditions have not been destroyed by Christian missionaries. All that happened is that those evil aspects in them died a natural death when they came face to face with changed ideas consequent upon a new set of values and higher morals brought to us by the missionaries. The Christian missionaries stopped inter-tribal and intra-tribal wars by educating and civilizing the citizens. Christian hospitals gave us good health for increased population.

Christianity has never taught us to hate but to love one another, but if Mr. Onyido likes to go back to the past ages of darkness and be truly "African" then we say he is behind times. We have all praise for missionaries and we hold that they have done a grand job in Africa. If the choice is between Christianity and heathenism, we have no doubt that Nigerians will accept Christianity, the only religion mostly of civilized people. (RES)



STILL KEEPING SHOP: Acton's 99-year-old Charlie Browne estimates he is serving this Ontario town's fifth generation. K. C. or grandpa as he is known to the children, hasn't been bothered with hold-up men since he was 75 when he unloaded a haymaker which sent a would-be bandit across the room. He plans to celebrate his 100th birthday June 4, in the same spot, behind the counter.

Christian Marriage Contact Bureau

A few years ago the above mentioned organization began its work, and has a few times been given some publicity. The aim of the Christian Marriage Contact Bureau (abbreviated, CMCB) is to bring those people in contact with each other who feel the burden of being alone and who desire to build a Christian home and family. This desire is often ridiculed, but the organizers of this organization have understood that it must be rather difficult to go through life because one has not found a suitable partner. This happens to people in big cities as well as to those who live in small villages or in the country.

The CMCB has been operating now for a few years and it is clear that it is fulfilling a need. Every month several new members are added while others are being taken off the membership list because they have found their partner. It is very evident that God is using this organization to help fellow Christians in making a new beginning and finding happiness.

The work is carried out in strictest secrecy. Anyone who comes in contact with the CMCB can be assured that the information which he or she gives will be dealt with in the greatest confidence. It seems that this is not sufficiently known. Especially men seem to be a little suspicious whether they can be sure that whatever information they give, will not be passed on to others. It is also possible that they are afraid to reveal their desire to find a suitable partner for life.

It is therefore that the CMCB would like to assure present and future applicants, especially men among them, that they do not need to have any fear whatsoever. All their information is strictly confidential. The work at the CMCB is voluntarily carried out by professional people, whose only aim is to make people happy. Therefore, the applications are very carefully screened and one party is only brought into contact with another party when really is established that meeting of the two people could result in a fruitful and lasting relationship.

The address of the CMCB is Box 154, Station R, Toronto 17, Ontario.

KLM IN 1969

Voor de KLM was 1969 niet alleen belangrijk vanwege het vijftigjarig bestaan, maar ook omdat in dat jaar een aantal besluiten werden genomen, die van het grootste belang zijn voor de verdere uitbouw van de maatschappij in de jaren zeventig, inzake vlootvernieuwing, samenwerking met andere maatschappijen, nieuwbouw en automatisering.

De tot dusver behaalde vervoersresultaten in het lopende boekjaar 1969/70 zijn bemoedigend. De groei van het vervoer bleef redelijk in de pas met de geplande produktie-uitbreiding. In de negen maanden april tot en met december steeg — volgens voorlopige gegevens — de totale vervoersomvang in tonkilometers met 21%, bij een produktietoeneming van 23%. De beladingsgraad bedroeg over deze periode 56,2% tegen 57,4% in de overeenkomstige periode van 1968.

Reeds in oktober — zes weken eerder dan het jaar tevoren — vervoerde de KLM de tweemiljoenste passagier van het jaar. De omzet — op jaarbasis berekend — overschreed in 1969 voor het eerst de één miljard gulden grens.

Church Announcements

CHR. REF. CHURCH

Declined

for St. Thomas, Ont., Rev. N. VanderKwaak of York, Ont.

CAN. REF. CHURCHES

Called

to Carman, Man., Rev. D. De Jong of Edmonton, Alta.

•

FAREWELL

REV. J. E. F. DRESSELHUIS

On Sunday evening, Feb. 22, Rev. J. E. F. Dresselhuis preached his farewell sermon in the First Chr. Reformed Church of Brandon, Man. He came to Brandon in Aug., 1966 and, after declining calls to Hancock, Minnesota, and Edmonton, Alta., accepted the call as seaman chaplain in Vancouver, B.C.

In the farewell service were besides the congregation and a number of guests also present three Roman Catholic priests, ministers of the Presbyterian, Lutheran and Baptist Churches, of the Mennonite Brethren Church, four officers of the Salvation Army and a representative of the Youth for Christ.

Words of farewell and appreciation were spoken by Deacon A. Driessen from Winnipeg on behalf of the neighbouring Chr. Reformed Churches, by a number of the guest-ministers and by Elder J. Gercama, vice-president of the Brandon consistory. Following the service a reception was held during which Mr. F. Bekkering offered a shower of presents from the congregation. Mrs. Dresselhuis received a gift from the childrens' choir, of which she was the piano accompanist, presented by Trudy Vermeer.

There are four Chr. Reformed churches in the Province of Manitoba belonging to the only mixed Canadian-American classis Minnesota North. Two of those four churches are vacant at the present: Winnipeg-Kildonan for more than a year already, and now Brandon. This means an extra workload for Rev. C. W. Tuininga from Winnipeg-College, counsellor of Brandon, and for Rev. S. Viss from Transcona, councillor of Kildonan.

May the Lord bless the work of calling new ministers to these vacant churches and soon provide undershepherds again.

A. H. de Hoog.

Brandon, Man.

When we began our publishing program it was a major problem to get satisfactory translations. Now we often have translators coming to us. A seminary student from Java wrote: "Now I come to offer my service to translate any books you want me to translate. The books published by CLC have been a great help to thousands of Indonesians in this country . . . On behalf of the unsaved and unreached in Indonesia I urge you to do the utmost in the publication.

— Willard Stone, **Floodtide.**

"THE CRUCIFIXION"

(A Meditation on the Sacred Passion of the Holy Redeemer)

by

JOHN STAINER

Canadian Reformed Choir "Soli Deo Gloria"

Conductor: MENNO DE GROOT

Soloists: KLAAS v. d. BAAREN, JOHN PYPER

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APRIL 1970

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Suffer the children...

Gradually it is becoming more and more apparent that many people are no longer satisfied with the way in which our worship services are being conducted, certainly not as an accusation aimed at the pastor or the consistory personally, but as a protest against forms and routines which have been going on for ages, the value of which have become the subject of severe scrutiny and heated discussions.

However, before we do anything at all about this problem, I would like to draw the attention to a certain group of worshippers who have been far too long now overlooked, and certainly are more than overdue for some acknowledgement, even praise and appreciation.

I have in mind that group who are too old for the nursery, and sit with their parents, but are still not old enough and grown sufficiently to look over the shoulder of the people that sit in front of them. I mean the six to twelve years old children. Most of them are eager to go to church with their parents. And if they don't, then their parents tell them that they have to go, because they have been baptized and belong to the church.

So far so good. But hardly have they found their seats in the auditorium, then the responsibility for their welfare from the side of their parents and their consistory ends. Because the idea seems to be: as long as they are in the worship service and keep quiet, everything is O.K. What happens to them during the service is of little importance. Is that caring for our youngest, most tender group of "worshippers"? How much have we spoiled with our ignorance and thoughtlessness?

Look at the plight most of them are in! Compelled to sit still for an hour and a half, mostly on an uneasy chair or in a hard pew, with a seat too broad for them, giving them the tickles in their calves, constantly gaping at the back of the person sitting right in front of them, unable to see the minister, only hearing his voice, droning on and on and on . . . my!, those children deserve a medal for the way they behave in our worship services!

Is it really possible that we have so completely forgotten our own childhood that we not even think about all those Johnny's and Mary's in the pews around us, and about the impression they must get about what we so ponderously call our worship service? Or are we so taken up by our grown-up problems that we never stop to think about the children?

I remember still all those big churches in Rotterdam I went to with my parents when I was a youngster that age. There was a kind of parochial system whereby every minister had his own section of the city. But for conducting services they had a rotating system, and thus people moved around quite a bit in order to hear their own favorite preacher. During those services I must have counted thousands and thousands of lights in the huge chandeliers hanging from the high open-beam ceilings, while I was sitting there in my own private "tub", surrounded on all sides by people bigger than me and blocking my vision on the preacher. When the congregation was supposed to stand I was in a still greater predicament, because my "tub" became so much deeper!

There was one great advantage though (alas, I did not see it at the time!): we were the only ones in the whole congregation looking up! up! up! And isn't that what we are always supposed to do, especially in the church? When I was tired of counting lights I switched to stained windows. My, all those pieces of colored glass, that was something! And all the time nobody in the whole crowd worried about that part of the sermon that the Lord had meant for me, especially for me. And if there had been nothing for me in the sermon, then it was certainly not God's fault, but the preacher's who had neglected his duty regarding the youngest and most sensitive group of worshippers.

How very different it became for me when I was visiting my grandparents and was allowed to stay with them for a few weeks! Oh, the delight of those days of bliss, being pampered by them, enjoying the beauty of the surroundings, the smell of the house, the taste of the food, and . . . the worship service Sundays in church. That church had a special attraction for me because we lived right on top of it! The "Nieuwe Zuiderkerk" at the Westzeedijk had not been built yet so the congregation assembled in a re-modelled coach-house formerly belonging to the estate of Hoboken, right opposite the city-park, which lay between the dike and the river Meuse. The coach-house had an upper-story, divided in two apartments. We lived in the front, and the custodian, Mr. Nellen, in the rear apartment. All we had to do when we went to church was going down twenty-six steps and enter through a side-door. Although we practically stayed inside the house, we donned our complete suit of Sunday clothes just as if we were to go outside.

My grandfather was deaf so he had his special seat in front, almost right under the pulpit, and I was sitting between him and my grandmother. I do not remember all the sermons (which would be unnatural) but I certainly tried to pick up portions of them. I clearly remember Rev. Dr. Bavinck preaching about the keys of the Kingdom supposed to be given by Jesus Christ to His apostle Peter. I remember that we talked about it after the service.

Then there was Dr. Kuyper, son of the great Abram, with a slight speech impediment and wearing a gown, the big sleeve-flaps of which he always managed to twist around his arms with a circling motion when he was gesticulating. And Rev. Buffinga, idol of the youth in those days; he always had his handkerchief handy when he was preaching.

I grew up harboring no grudge against the "establishment" of those days for so often short-changing me in my rightful share in the worship service. Children are built that way. They take such things in their stride, just as they would if parents would withhold from them the most nourishing foods. But there is Someone who takes special care of them. We cannot short-change Him. He points His finger at us and asks, "Why do you take My lambs to the church and once they are there obstruct their free access to the Word of God? Suffer the little children to come to Me and forbid them not, for of such is the Kingdom of Heaven."

B. Boulogne.

The chief end of man is to glorify God and to enjoy him forever.
Westminster Shorter Catechism

FEDERATION RALLY CHR. REF. WOMEN SOCIETIES

On May 6th the Federation of Christian Reformed Women Societies will hold their fifth convention in Peterborough, Ont. at the Memorial Centre. The planning committee has worked hard, and the programme looks very attractive.

The morning meeting will be held in the Dutch language. Since it coincides with the 25th anniversary of the liberation, the programme is geared to that effect. Reverend H. Numan Jr. will lead a sing-song of "Nederlandse Liederen", Mr. D. Farenhorst of Hamilton will address the audience, and the Women Society Mary & Martha bring the declamatorium "'k Heb U lief, mijn Nederland".

Luncheon is to be served right in the Centre; there is room for twelve hundred people.

The afternoon, held in the English language, starts off with music from Kenner Highschool brass band. Reverend H. Uittenbosch, our Seaway Chaplain from Montreal, will talk about his work. A question period is to follow his speech. To close the day, Peter's half dozen will play with a sing-along participation.

The evening of May 5th is set for a business meeting, to be held at Cephas C.R.C., Goodfellow Rd. Two delegates from every society are expected to attend. Supper will be served in the basement before the meeting for those who have to come from far. There is also lodging for those who wish to stay overnight.

Ladies, keep these days free to come to Peterborough, where a day of Christian fellowship and super entertainment awaits you.

Gay Steiginga.

DUTCH CHURCH CONSIDERS 'POPISH MASS' IN HEIDELBERG CATECHISM

(Utrecht) With little discussion, the General Synod of the Reformed Churches in the Netherlands expressed agreement with the proposal of an advisory committee that the formulation about the popish mass in Question and Answer 80 of the Heidelberg Catechism 'naturally has a time-conditioned character'. The Catechism states that the popish mass is an accursed idolatry.

The Reformed Church of Eindhoven had requested the Synod to declare that the formulation of the catechism is no longer determinative for present relationships between the Reformed Churches and the Roman Catholic Church in the Netherlands. The Consistory stated that the Roman Catholic New Catechism presents an entirely different view of the Eucharist than do the Canons of Trent.

The Synod's reporting committee reacted to the proposal with the observation that the Heidelberg Catechism does indeed direct its attention to the teaching of the Council of Trent and that its doctrine is still maintained by Rome. Nevertheless, the Committee stated, it can be gratefully affirmed that in the New Catechism more biblical givens are presented. With this in view, the committee considered it desirable that the Reformed Churches investigate whether it is not necessary to produce its own contemporary confession which takes account of the present situation.

The Synod decided not to accede to a request to revise the Heidelberg Catechism, for there are more objections against the Catechism than that it has a time-conditioned character. The materials of the discussion were handed to the commission which is making a study of the binding character of the confessions. (RES)

DOUBT

(adapted from Banner meditation)

Doubt makes us useless
useless to Christ,
that first Sunday
was a very sad day
was a very bad day,
Judas wasn't there
dead was the hone- man
dead by his own hand
burst by betrayal
bowels and blood cells,
Peter was "half" there
caged in the corner
too ashamed to brace his face
paid the price of perjury,
Thomas wasn't there
was in most miseries
miseries of misgivings,
doubt puts man in a class
with the trigger — traitor
and the trapped turncoat,
giving doubt a decimal
of your sacred soul
makes an empty chair
in the honoured place
where you sat yesterday.

Jennie Visser

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based on groups of 40.

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CALVINIST - CONTACT

CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 (area code 416)

Editorial Council: Revs. J. Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Dr. L. Praamsma.

Editor: D. Farenhorst.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Closing: Wednesday noon. Mailing: Friday preceding the date of issue.

Subscription price	One year	Two years
Canada	Can. $6.00	Can. $11.50
United States	U.S. $6.00	U.S. $11.50
Other countries	Can. $6.50	Can. $12.00

All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

The publisher will not be responsible for the loss of any manuscript, drawing or photograph. The publisher accepts no responsibility for opinions of its authors.

Calvinist-Contact is published every week.

Characters and names in fiction stories in this weekly are imaginary. Contents may not be re-printed without permission of the publisher.

EDITORIAL

INDIVIDUAL AND MASS

It was a brief but severe storm in the government and business circles when it became known that Canada's largest uranium producer was to be sold to American and British interests. Denison Mines Ltd. was about to be sold to Hudson Bay Oil and Gas Ltd., owned by Continental Oil of Wilmington, Delaware, and the Hudson's Bay Co. of London. The Canadian government has stopped the deal, not because of the merger, but because of losing a huge Canadian producer to foreign investors.

In itself it was another sign of the further creeping conglomeration which can be noticed almost everywhere. It must be "big" in our day. The one firm is bought up by the other firm and it is called merger. The one union is combined by the other and their voice is doubled. The corner store is crushed by the chain store for "better service." One church is united with the other church, in order that people may hear the voice of Christianity. Even countries do not escape the urge to combine. Just compare the map of Europe of today with one from before World War II to be convinced.

We live in a time in which there is hardly any place left for the individual. You have to join man, otherwise you don't count. And if you join you don't count either because then you are just a little particle of a huge mass.

Christians know that world history is developing that way. The Bible is very clear in stating that we are heading for the final contradiction in which the army of Christ will serve the army of the beast with a deciding blow. But before that the beast will organize his followers in huge units and muster every power he can get.

Quite contrary to this method is how the Lord deals with His people. The Lord does not look for unions and conglomerations. He looks for individuals. 'Be not afraid, for I have redeemed you; I have called you BY YOUR NAME, you are mine." (Isaiah 43:1). And He asks for an individual, a personal response: "And you, who do you say I am?" (Matthew 16:14).

This is more than a difference in strategy. It is more than that the beast has chosen the masses for his purpose, and the Lord the individuals. It means so ***much that the beast is not interested in the*** *individual. The individual has to get lost in the crowd.*

The Lord attaches much value to the individual. He restores his life and gives him a name. The service of the Lord is not in the first place a matter of organization. It is in the first place a matter of a very personal, individual relationship. There is where true religion starts.

This does not mean, of course, that there is anything wrong with christian organization. But it does mean that no one can present his membership card of a Christian organization to the Lord, not even the membership of his church. What the Lord wants from me first and foremost is my heart. And when I give my heart, He will restore my individuality. The apostle John, while on the island of Patmos, had to write down this promise, "To him who is victorious, I will give some of the hidden manna; I will also give him a white stone, and on the stone will be written A NEW NAME, KNOWN TO NONE BUT HIM THAT RECEIVES IT."

It is good to remember the value which the Lord attaches to an individual in a time in which everyone and everything melts together.

D.F.

PATRICIA YOUNG SAYS . . .

Anyone who has been accosted or harassed by one of the Hippie types who apparently intend to panhandle their way through life, will know what I mean by the Cult of the Carrion. These are the healthy young cop-outs who claim that they want no part of our materialistic society — except by way of their own selected benefits and rights such as the right to smoke pot and publish pornography.

With their New Left, New Morality, Nihilism, narcissisim and negativism, they would have us worship at the holy grail of sloth and decorate our heads with garlands of sour grapes. What few of them realize is that their rationalization is as old and slippery as sloth itself and reminds me of the ancient story of the young Mohammedan who tried it on one of the religious leaders. "Is it wrong to eat dates?" he asked the Kadi. The other assured him that is wasn't. The youngster then asked if it was against the religion to add a little water. The scholar conceded that it wasn't. The rebellious young man then wanted to know if it would be all right to add some yeast. When the Kadi agreed that this also would be all right, the young man challenged him: "Then why is it forbidden to drink wine when it contains all three of these ingredients?"

The religious leader was silent for a moment, then replied: "If I throw some dust at your head, would it hurt you?" The youngster had to admit that it wouldn't "And if I threw some water over you, would that hurt you?" Again the young man had to admit that it wouldn't. At which the Kadi continued: "Now if I mix the dust and water together and burn it into a brick and throw it at your head, what then?"

Todays cop-outs and University radicals circumvent their responsibilities in much the same manner, believing that they can rationalize their behaviour by way of carefully boxing "love", "peace", "justice', and "rights" while turning a blind eye to the structure of principles, ethics and moral concepts which gave birth, life and sustenance to these concepts. Like the young Mohammedan, they forget that all things are relative — relative to the good order of society, mans spiritual growth and the continuance of civilization.

Am I a CHRISTIAN Student?

by DICK L. KRANENDONK

The question as to what it means to be a Christian student has never been more urgent than it is today. It is especially urgent for those of us who are in post-secondary education, and who are not able to attend the **Christian** educational institutions south of the border. It is not my intention in this article to discuss whether or not we should be at Calvin, Dordt, Geneva, or Trinity. My concern today is with those of us who cannot for various legitimate reasons attend such institutions. To illustrate the plight of these students clearly, I will relate my own situation. It is my hope that you will judge this case on its own merits, and to give serious consideration to the problems which I have been forced to face because of my situation.

For the past three years I have been a student at the University of Western Ontario. Last year I received my B.A. in psychology. I wanted to continue my studies in psychology, but could not do this at Western because of my personal faith commitment. Let me explain what I mean by this. I had been at Western for a relatively short time when I began to realize that the area of my studies was not a "neutral" area, but that the whole methodology of approach to the subject was based on presuppositions or assumptions which are religious in nature. "Psychology," it was said, "is the study of the behaviour of man." In addition to this, it was assumed that man is by nature good, and that it is only the interactions with culture and society which causes evil to impinge upon the naturally good man. Another important assumption in psychology is that man is no more than a complex animal; only one step above the other mammals on the evolutionary ladder.

It should be clear to all Bible believing Christians that I could not accept any of these three basic suppositions. From the Word of God (which I take to be creational, incarnate, and inscripturated) I know that man is **not** basically good. That same Word of God teaches me that man is not just a complex animal, but that God created man as man and distinct from animals. Having rejected these two assumptions, I must also conclude that it is not man's interaction with society which exposes him to evil, but rather that it is man's disobedience to God which made society evil — this also I have learned from the Word of God.

Psychology as I was being taught it was committed to the Humanistic-religious view of man in which there is no room for God. As a matter of fact, the Humanistic Psychologist concludes that the belief in God or any other "super-natural being" is one of the evils which society has imposed on the naturally "good" man. That such an attitude is religious and not "neutral" needs no further discussion.

When I had seen through the God-denying-religious approach to the subject of psychology, my problems really started. Could I accept the whole theoretical and experimental structure of a field of study which is based on religious assumptions which I must reject? Does not the whole superstructure of a house fall down if its foundation is destroyed? But on the other hand, how could I reject the work of this approach to psychology? Had I not seen, heard and read of impressive results? These questions and many more plagued my mind. I talked to ministers, elders, and **deacons.** None of them were able to give me any answers except for the statement that psychology is a dangerous and difficult subject.

It was not long before I got in contact with the men at the Institute for Christian Studies in Toronto. These men, I found, were dealing with the very questions which were troubling me. From them I heard of God's law structures of creation, of sphere-sovereignty, and sphere-universality. As a result of what I learned from them, I began to see the possibility of truly Christian approach to psychology which would also make a difference as to how psychology would be applied.

Keeping in mind the insights which I gained from the Institute for Christian Studies, I began to look around for a graduate school in North America where I would be able to work under a Christian Psychologist and where I would be allowed to continue my studies according to my convictions. I came to the shocking conclusion that with my ideals there was no room in any university in North America. The only place in North America where I would be able to study psychology from a Christian perspective at the graduate level was at that same Institute for Christian Studies which had opened that vision for me. But if I went to that Institute, I would not be able to get scholarships, bursaries, or government loans. What was I to do? I had a family to support, and would it be christianly responsible to go to the Institute while I knew that we would not be able to see ourselves through for the year? My final decision was not to go, but it meant giving up my field of study and changing to another.

My conclusion, I thought, had been reached Christianly. But in fact I had **reasoned** it out. Matthew 6:28-34 began to accuse me:

> . . . O ye of little faith! . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

At this point in time, my problems are still not solved. I do have a family to support, but the above passage also confronts me. Do I have faith? Am I a Christian student?

From discussions with other students, I have discovered that my situation is not unique. There are many students in Canada who face the same problems I do. These students are not just in psychology, but in all areas of study. Because of the discovery that there are many students in my situation who would like to study at the Institute for Christian Studies to really study christianly, I am now facing more problems. **It has been brought to my attention that the Institute would not be able to accept all the students who would like to study there because there is not enough money to provide facilities and faculty for so many students.**

The churches say that they are concerned about the students in the secular universities. There is at present one campus minister in Ontario, and if the Board of Home Missions of the Christian Reformed Church will approve it, there will soon be two more. However, I would like to ask whether this concern of the churches is really about the students as students, or about the "spiritual side" only? From discussions with ministers and consistory members about the campus minister project, it seems to me that the basis of their thought is that as long as the students can be persuaded to remain faithful church members everything will be allright. The churches are soon going to have a shocking awakening from this illusion. Life, including student life, cannot somehow be separated into spiritual and secular life. The churches must begin to realize that all of life is religion — worship and service either to the one true God in Christ, or to idols. Do the churches not see that many students, like myself, realize that the contents of their studies and therefore their life as students is in direct opposition to the Word of God? This is especially clear in Col. 1:15-20 which states:

> Christ is the visible likeness of the invisible God. He is the first-born Son, superior to all created things. For by him God created everything in heaven and on earth, the seen and the unseen things, including spiritual powers, lords, rulers, and authorities. God created the whole universe through him and for him. He existed before all things, and in union with him all things have their proper place. He is the head of his body, the church; he is the source of the body's life; he is the first-born Son who was raised from death, in order that he alone might have the first place in all things. For it was by God's own decision that the Son has in himself the full nature of God. Through the Son, then, God decided to bring the whole universe back to himself. God made peace through his Son's death on the cross, and so brought back to himself all things, both on earth and in heaven. **(Good News for Modern Man)**

The students who realize that their life is in conflict with this passage have three choices:

1. They can leave the church and embrace wholeheartedly the philosophy and methodology of their particular field of study. This is what most students from Christian homes seem to do.
2. They can become apathetic towards the church because they discover that the church is not really interested in them as students, and in the gut issues of life. (Many of these students also eventually leave the church.)
3. They can become vocal and confront the church with the fact that the church must truly begin to act as part of the total body of Christ, and as such must have concern with all the other parts of Christ's Kingdom, including with students as students. Very few students have chosen this way because it is not the easy or the popular way.

I have often heard church leaders and members alike say that if one person can be saved, no expense is too great. How much are the churches and its members willing to spend so that students who are concerned about living their whole life in obedience to Christ will be able to develop themselves and the area of their studies under Christian direction and leadership? To the best of my knowledge, the Institute for Christian Studies in Toronto is the only place where students can obtain such direction and leadership, and where they can truly contribute to science Christianly. If the institutional church lets the pleas of other parts of the body of Christ go unanswered, then there soon will be no institutional church either. No matter how many campus ministers the church appoints, that is only ignoring the real problems of us as students. Our problem is not "spiritual" as as distinct from our academic life. **Are the churches willing to reconsider their answer to the student problem and divert the $20,000 per campus minister to solving the real problem? And those churches which do not support a campus minister, are they willing to contribute an equal share to this problem?** Could it be that in that way we will be seeking the Kingdom of God, and his righteousness first, and that the church will then receive its members also? Could it be that the experience of the body of Christ working as a unity in building Christ's Kingdom will solve many of the problems we as students face also?

I, for one, am not the least concerned about losing my faith because of what God may reveal to us through a study of nature. Such fear is based on an erroneous conception of nature and of the sciences of nature. Thank God, your faith and mine, if genuine, is a priceless possession which one cannot lose. This is a fundamental part of our confessin, but seems often forgotten in our arguments.

Dr. Enno Wolthuis in "The Banner".

SIR JAMES BARRIE: Those who bring sunshine to the lives of others cannot keep it from themselves.

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De man die de goudkoorts in Klondike in beweging heeft gebracht

door MARCUS VAN STEEN

(Canadian Scene) — Klondike en Bonanza — de namen van twee rivieren in de Yukon. Voor duizenden mensen over de hele wereld die nog nooit van de rivieren gehoord hebben doen deze woorden echter denken aan goud en de opwinding van het vinden van grote schatten. Op de plaats waar de Bonanza Creek de machtige Klondike Rivier ontmoet staat een monument ter ere van Robert Henderson, de man die de Goudkoorts van 1898 in beweging heeft gebracht. Dit was een van Canada's interessantste episodes en er is over geschreven door een groot aantal auteurs, waaronder Elizabeth Page en Robert Service. Henderson zelf heeft echter weinig gezien van al die weelde en zijn naam is in het vergeetboek geraakt.

Robert Henderson was in Nova Scotia geboren, waar zijn vader vuurtorenwachter was op Big Island, net buiten Cape Breton Island. Robert groeide op in een tijd toen er in Afrika, Californië en Australië veel geld werd gemaakt met het vinden van goud en diamanten. De spelletjes die hij met zijn vriendjes speelde op het strand bestonden uit het "zoeken naar goud" en toen hij opgroeide besloot hij dit in het echt te gaan doen.

Drie en twintig jaar lang reisde hij met rugzak, schop en zeef door Nieuw Zeeland, Austrialië en de Verenigde Staten zonder echter genoeg goud te vinden om een fortuin te maken. Toen hij in 1893 in Californië was hoorde hij over goudvondsten in Alaska en onmiddellijk begaf hij zich daarheen . . . echter weer zonder succes. Van Alaska reisde hij via de Pelly Rivier naar de Yukon, waar hij gedurende twee jaar naar goud zocht langs de Yukon en haar zijrivieren.

In 1896 vond hij een kleine hoeveelheid goud langs de Klondike Rivier en hij haalde vier andere goudzoekers over zich bij hem te voegen. Zij gaven de naam "Goldbottom" en binnen kort tijd hadden zij voor een waarde van $750 aan goud gevonden. Dat lijkt niet veel in verhouding tot de honderden miljoenen dollars aan goud die men er in de loop der volgende jaren heeft gevonden, maar het vervulde hen met enthousiasme.

Toen hij op een dag met voorzieningen op weg was naar zijn kamp, ontmoette hij George Washington Carmack die met twee Indiaanse vrienden naar zalm aan het vissen was in de Klondike Rivier. Het was gewoonte onder de goudzoekers om anderen te vertellen als zij ergens goud hadden gevonden zodat zij recht op dat bepaalde gebied konden doen gelden. Henderson vertelde Carmack over zijn goudvondst en ried hem aan zijn geluk te beproeven in Goldbottom, maar hij adviseerde om zijn Indiaanse vrienden achter te laten.

Henderson moest niets van Indianen weten, maar Carmack had onder hen zijn grootste vrienden gevonden. Hij was naar het Noorden gereisd om onder de Indianen te kunnen wonen en door hen als een van de hunnen beschouwd te worden. Hij was met een Indiaanse vrouw getrouwd en leefde helemaal op de Indiaanse manier. Toen hij dan ook Henderson's uitnodiging aanvaardde en naar Goldbottom ging, nam hij zijn twee Indiaanse vrienden Tagish Charlie en Skookum Jim mee. Henderson nam echter geen blad voor de mond en vertelde hen dat hij het niet op prijs stelde Indianen in de buurt te hebben. Hij behandelde hen zo grof dat Carmack en de twee Indianen kwaad het kamp verlieten. Zij besloten hun geluk langs een van de zijrivieren van de Klondike, de Rabbit Creek, te proberen.

Al gauw vonden zij zoveel goud dat zij de naam van de rivier veranderden in Bonanza Creek. Carmack en zijn Indiaanse vrienden vonden niet alleen ontzettend veel goud, maar zij hielpen ook anderen op de weg naar grote rijkdom. Vanwege de behandeling die zij van Henderson hadden ontvangen, vertelden zij hem echter niets van hun geluk. En tegen de tijd dat Henderson er achter kwam waren alle plaatsen al door anderen in bezit genomen.

Zo begon de goudkoorts in Klondike, die een hoogtepunt bereikte in 1898 toen niet minder dan 30.000 mensen koortsachtig naar goud aan het zoeken waren. Honderden van hen zijn miljonairs geworden, waaronder Carmack, Tagish Charlie en Skookum Jim. Maar Henderson, die de boel aan de gang gemaakt had, kwam er maar erg bekaaid af. Zijn vrienden zonden een petitie naar de Commissioner in de Yukon en dit leidde tot een besluit van de regering om Henderson een maandelijks pensioen van $200 toe te kennen voor zijn pionierswerk. Dit was genoeg om van te leven, maar het was niets in vergelijking met de miljoenen waarvan hij had gedroomd gedurende zijn eenzame jaren van goudzoeken, het fortuin dat hij zo dicht had benaderd en toch niet had gevonden.

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WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 29

Nel Schoorland schuift het boek van zich af. Wat is er tegenwoordig met haar aan de hand. Ze schudt met de korte haardos . . . Och, het komt door die Blomhuis. Was die vent maar nooit verdwaald. Ze meende dat ze zo echt afgerekend had met alles wat naar geloof en bijbel zweemde. Toen ze ouder werd is ze gaan lezen . . . Max Havelaar bv. Ja, die vond ze fijn. Die Multatuli durfde het ronduit te zeggen:

"Maar God met zoveel leed begaan

Nam het offer van die dag niet aan . . ."

Jammer, dat ze geen talen kende, maar uit de openbare bibliotheek kon ze allerlei vertaalde boeken uit het Engels en het Frans krijgen. Daar had je tenminste wat aan, meer dan aan de mensen uit de omgeving, met wie ze weinig omgang had. Soms kwam de dominee. Maar haar dwarse houding en haar openlijke vijandschap deed hem zich maar tot grootmoeder wenden. En als hij wegging, ja, dan bad hij ook voor haar . . . Het deed haar niks . . .

Haar jeugd bij een teruggetrokken moeder en tussen kinderen die haar plaagden, is triest geweest. Maar zij had geen karakter om erin te berusten. De boeken waren haar vrienden geworden. Romans, die haar in een heel andere wereld verplaatsten. Soms als haar een boek in handen kwam, waarin dat geloof de drijvende kracht was van de beschreven personen, dan zat ze weleens te staren en zich af te vragen, hoe het mogelijk was, bij zulke toch verstandige lui . . .

En toen is die slome Blomhuis in haar leven gekomen . . .

Zo te zien een slome dromer met vreemde bruine ogen. — maar als die begint . . . Dan blijkt die om zo te zien bijna schuchtere Fries helemaal niet zo zacht en toegevend. Op al haar naar voren gebrachte argumenten, weet hij wel iets aan te voeren.

"Meen je misschien dat ik niet weet wat er te koop is in de wereld? Moet je luisteren. Nee, je moet nu luisteren. Die boeken waar jij zo hoog van opgeeft zijn eenzijdig tot en met. Zij, die het christendom bestrijden, komen met verhalen over slavenhalers die bij het roer van hun schip psalmen stonden te zingen, terwijl in de ruimen de arme negers krepeerden van honger en ellende. Daar hebben ze gelijk aan, Nel, gelijk over alle boegen. En ik schaam mij nog als ik eraan denk, dat dit gebeurd is. . . Maar deze schrijvers vertellen nooit van de zendelingen op Nieuw-Guinea, die daar de boodschap van verlossing wilden brengen en wier vrouwen en kinderen vaak stierven, terwijl ze zelf de doodkisten moesten timmeren, en de Papoea's, met woest beschilderde gezichten en speren in de hand, als baarlijke duivels bij hen rond sprongen. Maar die toch vol hielden, vol hielden uit liefde tot God en hun mede-schepselen. Zoiets, Nel, is met geen woorden te verklaren . . . Dat is kracht van God: waar elk mens zijn grote mond bij dicht moet klappen . . ."

Ja, zo praat die Blomhuis . . . Nel Schoorland schudt weer het korte haar. Was ze wel ooit helemaal het verlangen naar vroeger kwijt? Liet het haar echt steenkoud als grootmoeder met haar oude kraakstem hardop voorlas: "Als een Lam werd Hij ter slachting geleid, en gelijk een schaap stemmeloos is voor zijn scheerders, alzo deed Hij zijn mond niet open . . ."

Maar zo schaapachtig wou zij niet berusten! Bewust heeft ze haar hart gesloten. En nu wordt ze dwaas onrustig onder de woorden van een jonge onderwijzer. Is deze jonge kerel haar niet onverschillig? Ze is eenentwintig jaar, maar nog nooit heeft een man haar onrustig gemaakt. En deze dan? Maar als ze dat toegeeft is ze immers helemaal nergens meer. Want deze Blomhuis zal de laatste zijn die iets om een vrouw als zij zal geven. Nooit heeft hij er ook op gezinspeeld . . .

Grootmoeder is al naar bed. De voorjaarsavond staat over de bossen. Nel trekt een manteltje aan en loopt naar buiten. Het voorjaar begint alweer te komen. Er komen groene blaadjes aan de bomen en er is een geur van nieuw leven in de lucht.

Met grote stappen loopt Nel door het bos. Ze is haar zelfverzekerdheid kwijt. Blomhuis met zijn felle aanvallen heeft deze aan het wankelen gebracht. Die jongen ook met zijn dromerige bruine ogen . . .

Zij heeft hem werkelijk niet gespaard en hem van alles naar het hoofd gegooid. En toch komt hij altijd weer. Zou hij iets meer in haar zien dan alleen een meisje, dat hij terug wil brengen tot het geloof? En zijn . . ?

Daar komt deze Nel Schoorland niet uit. Maar de verhalen van hem zitten vast in haar hoofd. Nou ja, dat grootmoeder dat allemaal geloofde . . . dat is een oud mens. Wel lief, maar ouderwets natuurlijk. Maar Willem is en jonge vent en hij gelooft het even onvoorwaardelijk en spreekt er enthousiast over. Vooral als hij over Jezus begint. Zij weet al die verhalen van school natuurlijk nog wel. Maar, zoals hij erover praat . . , dan ziet je het of het echt gebeurt. Zou het allemaal echt waar zijn? Ze weet het niet. Ze is moe van al haar tegenspreken. Ze denkt aan haar moeder, die in al haar eenzaamheid toch ook hier troost zocht. Als ze thuis komt zit ze bij de tafel . . . en kijkt voor zich uit . . . Maar dan, als onwillig bijna, vouwen zich de sterke bruine vingers en sluit ze de ogen . . .

Ze zucht: "O Heere, ik weet het niet meer. Helpt u me toch . . ." Bidt ze nu toch? Zij, Nel Schoorland? Ze weet het niet meer, maar ze zit daar bleek en zeer stil. Tranen druppen uit haar ogen . . .

Het is werkelijk voorjaar geworden. Groen liggen de velden rond de Hoge Heuvel. Blomhuis kan met genoegen over zijn landen kijken. Het belooft een goed voorjaar te worden. Dat zal te pas komen, want vorig jaar was het wel extra droog. En omdat hij Jetse toen ook nog wat geholpen heeft, zaten ze krap in het hooi.

Hij loopt met Andries naar de melkplaats waar de knecht de koeien als aan de melkmachinewagen heeft vastgezet. Ja, een melkmachine hebben ze ook al. Blomhuis wilde er eerst niet aan. Maar ja, je moet wel met de tijd mee. Je komt er niet voor weg. Al is Andries niet zo'n modern mens als Jetse, hij wil toch ook vooruit. Hij heeft zelfs al eens een balletje opgegooid om een auto te kopen. Maar daar is Blomhuis niet op ingegaan. Kijk, daar komt Willem het erf op rijden, op zijn brommer. Hij kwam de laatste tijd in de regel met de trein. Maar nu het weer beter wordt, tuft hij zeker weer.

Willem begroet zijn vader en broer. Ze staan nog even te praten . . . dan gaan vader en zoon naar de koeien en Willem in huis.

(Wordt vervolgd)

Het woord en de natuur

Het was een grote dag voor amateur en professional astronomen op 7 maart, toen in Mexico een volledige zonsverduistering te zien was. De verduistering viel eveneens waar te nemen in de Golf van Mexico, in Florida, Georgia en Carolina, dan verder in Virginia, Nieuw Engeland, waarna ze verdween in de zee voorbij Newfoundland en Labrador.

Met onze tegenwoordige kennis was deze zonsverduistering bijzonder aantrekkelijk. 800 Astronomen van veertien verschillende landen waren naar Mexico gereisd om het evenement uit de eerste hand waar te nemen. Er was zelfs een Amerikaans vliegtuig, dat in de schaduw van de maan zou vliegen om de eclipse van dichterbij te observeren. Andere onderzoekers zouden van de gelegenheid gebruik maken om wijl de zonnestralen tijdelijk bedekt waren, naar andere planeten te zoeken.

De hele voorbereiding van deze observatie geeft ons wel de indruk van de veel grotere kennis, die de mens heeft verworven van andere hemellichamen en van het heelal. Zeker, er zijn nog vele problemen, heel vele. Maar niettemin vordert het onderzoek snel en staat men lang niet zo vreemd meer tegenover de "wereld" buiten onze aarde dan een honderd jaar geleden. Combineer dit met het gigantische vernuft, waardoor de maanvluchten mogelijk waren, en men kan niet anders dan onder de indruk komen van de geweldige ontwikkeling van de mens.

Daaraan denkend komt haast vanzelf de vraag op of wij nog wel de verschillende uitspraken van de bijbel kunnen aanvaarden zoals zij zijn neergeschreven. Zijn die niet al te simpel tegenover wat de mensen nu weten. Neem bijvoorbeeld een tekst als Psalm 147:4: "Hij bepaalt het getal der sterren, Hij roept ze allen bij name," of Jeremia 31:35: "Zo zegt de Here, die de zon overdag tot een licht geeft die de maan en de sterren verordent tot een licht des nachts . . . ."

Al geven wij toe, dat de mensen nog niet alles, nog lang niet alles weten van de natuur, de scherpe kante n zijn er af. Deze teksten klinken heel anders in onze oren dan in die van de mensen die leefden toen zij werden neergeschreven.

Dat wil natuurlijk nog niet zeggen, dat daarmede het bestaan van een almachtige God is ontkend. Verschillende wetenschapsmensen zijn graag bereid te spreken van de Almachtige, van de Oorsprong aller dingen. Deze gedachten komt men ook in christelijke kring tegen. Wat men onderzoekt is hoe God alles gedaan heeft en doet. Maar verder laat men God, God. En als zodanig zou men kunnen zeggen, dat aan het religieuze leven geen geweld wordt gedaan. Men kan hoogstens twisten over sommige teksten, maar men randt de God van de bijbel niet aan.

Ongemerkt zijn wij nu echter aan een gevaarlijk punt gekomen. Afgezien nog van het feit, dat wij altijd geneigd zijn om met de bijbel in de hand te vragen HOE alles tot stand kwam in plaats van WAAROM alles tot stand kwam, verliezen wij met dergelijk argumenteren gemakkelijk uit het oog, dat in de bijbel het evangelie tot ons komt. Daar valt de nadruk. Er wordt soms in de bijbel erg menselijk van God gesproken. Zo menselijk, dat wij het van de hand zouden wijzen als het niet in de bijbel stond. Er wordt gesproken van Gods verstand, van Zijn wijsheid, van Zijn hand en van Zijn arm, van Zijn troon en van Zijn woonplaats. Heel erg menselijk. Dat is meer dan alleen maar om aansluiting te hebben aan ons menselijk bevattingsvermogen. Het is ook om ons dat persoonlijke, dat individuele persoonlijke te doen zien. Hij komt tot ons door Zijn Woord en dat Woord laat Hij tot Zich terugkeren door Zijn Geest.

De openbaring in de natuur is geen andere. Er is geen tegenstelling tussen de God van de natuur en de God van de genade. Alleen maar, wij verstaan de natuur stukken beter wanneer wij tevens de God van Zijn Woord kennen. Wij bedoelen dit tamelijk radikaal. Het leven met de Here is ons alles of is ons niets. Er is geen tussenweg. Als ik de Here KEN, dan ken ik Hem als mijn Vader en dan kom ik Hem tegen in Zijn Woord en ook in de natuur. Dat maakt me heel voorzichtig met Zijn Woord als wel met de Natuur. Beide zijn een voortdurend voorwerp van studie, omdat ik weet dat in beide Mijn God Zich openbaart, die in Jezus Christus mijn Vader is.

De astronaut, die duizenden mijlen van de aarde verwijderd was en zijn blik liet gaan over een klein stukje van het heelal, en die toen het scheppingsverhaal uit Genesis 1 ging lezen, moet er iets van gezien hebben.

Wij weten al veel, maar wij weten nog lang niet alles. Maar wat wij weten brengt ons tot verbazing, zo groots, zo ingewikkeld, zo kunstig . . . En die God, die alles geschapen heeft en in Zijn genade het alles onderhoudt en regeert, is mijn Vader. Mijn Vader!

D.F.

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TEACHERS RECRUITMENT FUND OF THE ONTARIO ALLIANCE OF CHRISTIAN SCHOOLS

Last year the Ontario Alliance of Christian Schools received approximately $18,000.00 in Canadian currency from The Netherlands. This money was designated to help finance the education of prospective and in-service teachers to obtain teaching status in our schools. There must definitely be a financial need on the part of the applicant.

The deadline for financial help for the present 1969-70 school year was June 30. Of the many applications received (many were incomplete), nine individuals were selected to receive financial aid. About $8,000.00 has been allocated to these applicants. The remaining funds will be used for the next school year.

The rules governing the Teacher Recruitment Fund are as follows:

1. Support is subject to applicant's enrollment as EDUCATION STUDENT in one of the following colleges:
   a. Calvin College, Grand Rapids, Michigan.
   b. Dordt College, Sioux Center, Iowa.
   c. Trinity College, Chicago, Illinois.

2. Only students taking courses leading to a degree or certificate in Education are eligible for an interest-free loan. This loan is granted on a per-semester basis. Loans will be discontinued if and when a student fails to obtain a C-plus average.

3. An official transcript of record of the last two years must be forwarded.

4. Applications should be sent to the Teachers Recruitment Committee during the month of June of the current school year to determine number of applicants and amount of support the fund can allow. **No application received after June will be processed.**

5. It is understood that the student completing his/her study will teach in a Christian School in Ontario, provided there is a vacancy in this province and an Ontario School Board wants to make use of his/her services. If no vacancy seems available, the student must notify the Director of Education before August of that year.

6. Loans must be repaid within 3 years after the completion of the student's studies, on the following basis:

   15% within the first year, — 15% of the amount borrowed is forgiven at the end of that year.

   15% within the second year, — 15% of the amount borrowed is forgiven at the end of that year.

   20% within the third year, — 20% of the amount borrowed is forgiven at the end of that year.

7. If student does not complete studies or leaves the profession the entire loan becomes due and payable immediately.

8. If the student wants to have his/her application renewed, he/she will apply before the 15th of June accompanied by a bonafide record of his/her scholastic standing of the previous year or semester.

9. All applications are subject to approval by the O.A.C.S.

Please address all correspondence regarding applications to:

Teachers Recruitment Committee,
Ontario Alliance of Christan Schools,
500 Exmouth Street,
Sarnia, Ontario.

Peter J. Krosschell.

RED CHINA INTENSIFIES PERSECUTION OF CHURCHES

(Hong Kong) Paan Ming-to, in a report issued here, as reported in Missionary Monthly, claims that the position of the Chinese mainland government against the church has taken a turn for the worse. "The most disturbing factor of Peking's attitude toward religion is seen in the latest official report out of China in which a definite hardening is revealed toward all religions and especially Christianity." (RES)

"The Canadian Way" — een goede hulp voor immigranten

(Canadian Scene) — De "Task Force on Information" die in november 1969 een rapport heeft uitgebracht, had niet veel goeds te vertellen over de voorlichtingsdienst van de departementen en diensten die tezamen de federale Regering uitmaken. Het rapport zegt dat de jaarlijkse kosten van voorlichting van ongeveer $148 millioen tot op grote hoogte weggegooid geld was vanwege duplicatie, ongeschiktheid en stommiteiten. Er kon niet veel tegen het rapport worden ingebracht, maar de kwaliteit van de boekjes die onlangs door de Regering zijn uitgegeven lijkt er wel op te wijzen dat de voorlichtingsambtenaren zich terdege bewust waren van hun tekortkomingen.

The Canadian Way is een van de uitstekende boekjes die gedurende de laatste twee maanden door de Regering zijn uitgegeven. Jammer genoeg zijn er — vanwege de kosten — niet veel exemplaren beschikbaar voor distributie in Canada. Ze zijn eigenlijk voornamelijk bedoeld voor gezinshoofden en vrijgezellen die naar Canada willen emigreren en zij worden uitgereikt met de visa. Het boekje is thans alleen nog maar in het Engels en in het Frans beschikbaar, maar in de loop van dit jaar zullen ze ook in het Duits, Italiaans, Spaans, Portugees, Grieks, Japans en in een Slavische taal worden uitgegeven.

Het boekje dat 85 pagina's telt begint de immigrant te vertellen over zijn aankomst in Canada en het eindigt met een lijst van kwalificaties die men moet bezitten om Canadees staatsburger te kunnen worden. Het leest erg gemakkelijk, en bovendien heldert men alle punten op die wellicht moeilijk te begrijpen zijn voor de immigrant. Als een immigrant bijvoorbeeld het hoofdstuk over het Canadese bankwezen leest in zijn eigen taal en het dan nog niet begrijpt, dan kan dat alleen maar geweten worden aan zijn onwil om het werkelijk goed te lezen en ondanks dat gaat het boekje verder met het advies dat de manager van de bank waar U een rekening wilt openen U graag zal helpen met adviezen op alle zakelijke en financiële terreinen.

Een van de belangrijkste hoofdstukken gaat over sociale verzorging. Het is van belang dat men dit hoofdstuk met zorg leest, al is het alleen al omdat de Task Force on Information van mening is dat de voorlichting op dit gebied tot nu toe zo slecht is geweest dat het eenvoudig niet begrepen wordt. Het zou misschien beter zijn geweest als men de immigrant eenvoudig had verteld op wat voor soort verzorging hij recht had onmiddellijk na aankomst in Canada, en hem dan bijvoorbeeld te vertellen dat hij na een jaar in Canada gewoond te hebben recht heeft op Gezinshulp (Family Allowances). Het zou misschien beter geweest zijn als hij meteen had geweten dat hij tenminste 10 jaar in Canada gewoond moet hebben om voor ouderdomspensioen in aanmerking te kunnen komen. De Task Force zegt ook dat Ottawa weinig of niets heeft gedaan om er op toe te zien dat zij die recht hebben op hulp in het kader van het Canada Assistance Plan, ook inderdaad weten dat zij daar recht op hebben. Het feit dat een alinea over dit plan besluit met "details van deze programma's kunnen worden verkregen bij de provinqiale sociale diensten" zegt een immigrant niets en een Canadees al niet veel meer. Men kan het zelfs de voorlichtingsambtenaren vergeven, want het is beslist één van de meest verwarrende stukken in de Canadese wetgeving.

Er worden echter veranderingen gemaakt in de goede richting. The Canadian Way is een prachtig boek, gebonden in een omslag met kleurrijke herfstbladeren en het doet uitstekende diensten. En zelfs als een Canadees van plan zou zijn in Portugal te gaan wonen, dan zou dit boek over het Canadese leven wel eens voor lange tijd zijn "boek - van - de - maand" kunnen blijven.

Maag- en Darmzwakte,

-krampen, -zuur, -zweer, nierontsteking, -steen en -gruis, trage ontlasting, open wonden, reumajicht-ischias, spatten, suikerziekte, uitputting, uitslag, winden, wormen en maden, zenuwzwakte en alle andere slep. ziekten eisen de gegarandeerde Florakruiden. Toezending desgewenst in blanco verpakking. Meldt Uw ziekte en klachten aan ons.

Voor Canada uitsluitend volle kuren (9 mnd.) à $18.00 bij vooruitbetaling.

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METRO'S FIRST METRIC BABY: Mrs. Allen Massey gasps as she discovers her new seven-pound son, Adams, weighs a bouncing 3,175 grams at Wellesley Hospital. The Toronto hospital is one of hundreds of Canadian hospitals now changing over to the more accurate metric systems.

Pas in Canada?

Wat U over de inkomsten belasting dient te weten

In Canada is de inkomstenbelasting gebaseerd op het inwoner zijn, niet op staatsburgerschap. Personen die hier wonen moeten al hun inkomsten opgeven, zelfs wat van buiten Canada werd ontvangen. Als uw inkomen bestaat uit loon of salaris, dan heeft uw werkgever reeds belasting afgehouden. Hij behoort U voor het einde van februari een T4 formuliertje te geven, dat uw verdiensten en het bedrag dat afgehouden werd aangeeft. U bevestigt dit T4 formuliertje aan uw belasting aangifte. Als U verschillende werkgevers had gedurende het voorafgaande jaar, zult U even zo vele T4 formuliertjes moeten mee sturen. Bijna alle belastingplichtigen ontvangen hun aangiftebiljetten per post. Deze zijn dan voorzien van hun naam, adres en "Social Security" nummer. Als nieuwkomer dient U het eerste aangiftebiljet bij het postkantoor te vragen. De belastingdienst plaatst na ontvangst Uw naam op de lijst en het volgende jaar wordt ook aan U een aangiftebiljet per post toegezonden. Een inlichtingen gids is bij elk aangiftebiljet. Het geeft antwoord op bijna elke vraag. Mocht U er niet uit kunnen komen, dan kunt U kosteloos advies en inlichtingen vragen bij elk belastingkantoor. U kunt ons bezoeken, telefoneren of schrijven. Verschillende van onze medewerkers spreken Europese talen... of als U dit wenst kunt U een familielid of vriend meebrengen als vertaler.

hulp nodig?
gebruik onze
gids

(of vraag ons)

Department of National Revenue
The Hon. Jean-Pierre Côté, Minister

Etnische bladen vragen om gelijke behandeling

(Canadian Scene) — Op 11 februari j.l. heeft de "Special Senate Comittee on the Mass Media" vertegenwoordigers van de etnische pers en van Canadian Scene te woord gestaan. Beide organisaties betoogden dat niet te veel nadruk gelegd kon worden op de noodzaak van het voortbestaan van een gezonde etnische pers in Canada en dat er meer dan sympathie nodig was om hun voortbestaan te garanderen.

Als de etnische pers het niet tot haar taak had gemaakt om de miljoenen immigranten voor te lichten en hen te helpen zich te gewennen aan het Canadese leven, dan zou dit voor rekening van de Regering gekomen zijn en hieraan zouden hoge kosten verbonden zijn geweest. Dit feit dat bijna verloren lijkt te gaan in de communicatie revolutie, werd duidelijk naar voren gebracht door de twee parlementsleden die aanwezig waren. Charles Caccia, Liberaal Parlementslid voor Davenport in Toronto, wiens inspirerend werk ten behoeve van de Italianen in Toronto kan dienen als een catalyst voor andere etnische groepen, zei dat als Canadian Scene niet had bestaan, dan zou een dergelijke organisatie toch in het leven geroepen moeten worden om in de bestaande behoefte te voorzien. Dt. Stanley Haidasz, Liberaal MP voor Parkdale in Toronto, zei dat de provinciale en federale regeringen enorme sommen gelds bespaard hadden dank zij het werk van de etnische redacties en dank zij Canadian Scene.

In onze wereld van vandaag waarin — zo het schijnt — alleen maar wordt geprotesteerd, was het verfrissend te zien dat er tijdens deze vergadering geen sprake was van wrok of veroordeling. De redacteuren hebben een dringende taak voor zich en zij willen graag geholpen worden, maar hun motto was geduld. Hoewel zij betere redenen hadden om hun stem boven het Frans-Engels geraas te verheffen dan menig ander, leek het alsof zij daar genoeg van hadden en vastbesloten waren de zaak rustig te bespreken.

Een onderzoek door de Senaatscommissie wees uit, dat er niets terecht was gekomen van de belofte die de Eerste Minister in 1969 had gemaakt om het bedrag van federale reclame in etnische bladen bijna te verdubbelen. En waarom zouden Canada's etnische bladen ook niet een gelijkwaardig bedrag ontvangen van de $24 miljoen die jaarlijks aan reclame wordt uitgegeven door de federale regering? Is er enige twijfel aan dat, net zo goed als de bladen in kleinere plaatsen en plaatsjes deel uitmaken van het weesfel van onze natie, ook de etnische bladen dezelfde functie vervullen onder de immigranten? Zij zoeken echter meer in hun etnische bladen — het is voor hen vaak de enige manier om de honger te stillen naar lectuur in de taal van hun ziel. Immigranten kan men gemakkelijk bij miljoenen van de ene plaats naar de andere vervoeren, maar wat wordt er gedaan aan het verlangen van ieder mens waaraan alleen maar voldaan kan worden door communicatie in zijn eigen taal?

Dit alles is natuurlijk niets nieuws. Toen de pioniers zich in Canada vestigden zochten zij eerst manieren om zich te voeden, zij bouwden kerken en zij begonnen kranten te drukken. Reeds omstreeks 1880 waren er etnische bladen in Canada en met de komst van vele nieuwe groepen is het aantal bladen eveneens gestegen — thans zijn er meer dan 120 in Canada.

De hoop dat de verschillende regeringen aandacht zouden schenken aan de noodzakelijkheid van deze communicatie schakel tussen dat "andere derde gedeelte" van Canada's bevolking en dat de etnische pers gelijkwaardige behandeling zou ontvangen op elk terrein, werd uitgedrukt door Dr. J. S. Kirschbaum, voorzitter van de Canada Ethnic Press Federation, Vladimir Mauko, secretaris van de federatie, Charles Dojack, gewezen voorzitter van de federatie, L. M. Mokrzycki, president van New Canadian Publications en door Mevrouw B. B. Osler, presidente van Canadian Scene.

"JABO" van VERTO

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Olthuis Issues Radical Challenge to Christian Community at the CJL Foundation's Annual Meeting

by PETER DALE

On Saturday afternoon, February 28, close to 200 delegates and visitors crowded into West Humber Collegiate Institute's cafetaria. The CJL Foundation's Annual Meeting in Toronto began with a challenging secretarial report, by Mr. A. Jansen, outlining the past year's activities. Many stories of faithful Christian men and women who laid their jobs on the line for the sake of Christ and His coming Kingdom were retold. The Lord has heard the cry of His people and has granted many blessings. There are many indications that the Lord is turning the hearts of the "ministers" to justice. Several parliamentarians at the federal and provincial levels have come out openly to declare their opposition to compulsory unionism. MPs and MPPs are pressing for the insertion of a conscience clause into present labour legislation.

The CJL members at the meeting unanimously agreed to a resolution expressing the Foundation's deep appreciation for the efforts of Hon. Marcel Lambert, MP; Robert A. Simpson, MLA; L. A. Braithwaite, MPP; Robert N. Thompson, MP; W. K. Robinson, MP; Leonard M. Reilly, MPP; and Robert F. Nixon, MPP, all of whom have made a special effort to improve federal and provincial labour legislation with the introduction of a conscience clause. "CJL would welcome such a clause," said Gerald Vandezande, Executive Secretary of CJL, "but this must be seen as only one small step towards complete freedom of association." The task of CJL is far from finished. The introduction of a conscience clause is the minimum compromise we will accept as our fight continues for full freedom of religion and for a society in which Christianity is an active and influential force. Mr. Vandezande expressed the need for expanding CJL's witness with a direct involvement in the political arena.

The delegates accepted the challenge and responsibility of a growing CJL Foundation and unanimously voted in favour of increasing the Foundation's budget to $30,000.00 and raising the yearly membership fee to $15.00.

With "business" over and enthusiasm running high, the stage was set for Mr. John Olthuis' prophetic speech. Those with eyes to see caught a glimpse of the coming Kingdom as Mr. Olthuis tackled the question, WHERE DO WE GO FROM HERE?" "Christianity as a cultural force has becomes impotent," Mr. Olthuis said, the people of Jesus Christ have lost touch with life. We have "turned inward," busying ourselves with "wallpapering cracks" in the crumbling walls of society instead of building a radically new Christian society. Our time has been too much occupied with a reduced vision. We have limited ourselves to building a "sacred edifice" of the institutional church instead of building for the Kingdom of God in the whole of society.

Mr. Olthuis stated that the institutional church must play a positive role in the lives of God's people if Christianity is to survive. But he also voiced the harsh reality, the conviction shared by increasing numbers of Christians, that the church at present is contributing to the demise of the Christian community in the world. The church has lost the vision of the all-encompassing Kingdom of God on earth and has accepted the narrow place carved out for Christianity by our secular society — a place that restricts Christianity to the private areas of life, the church and home.

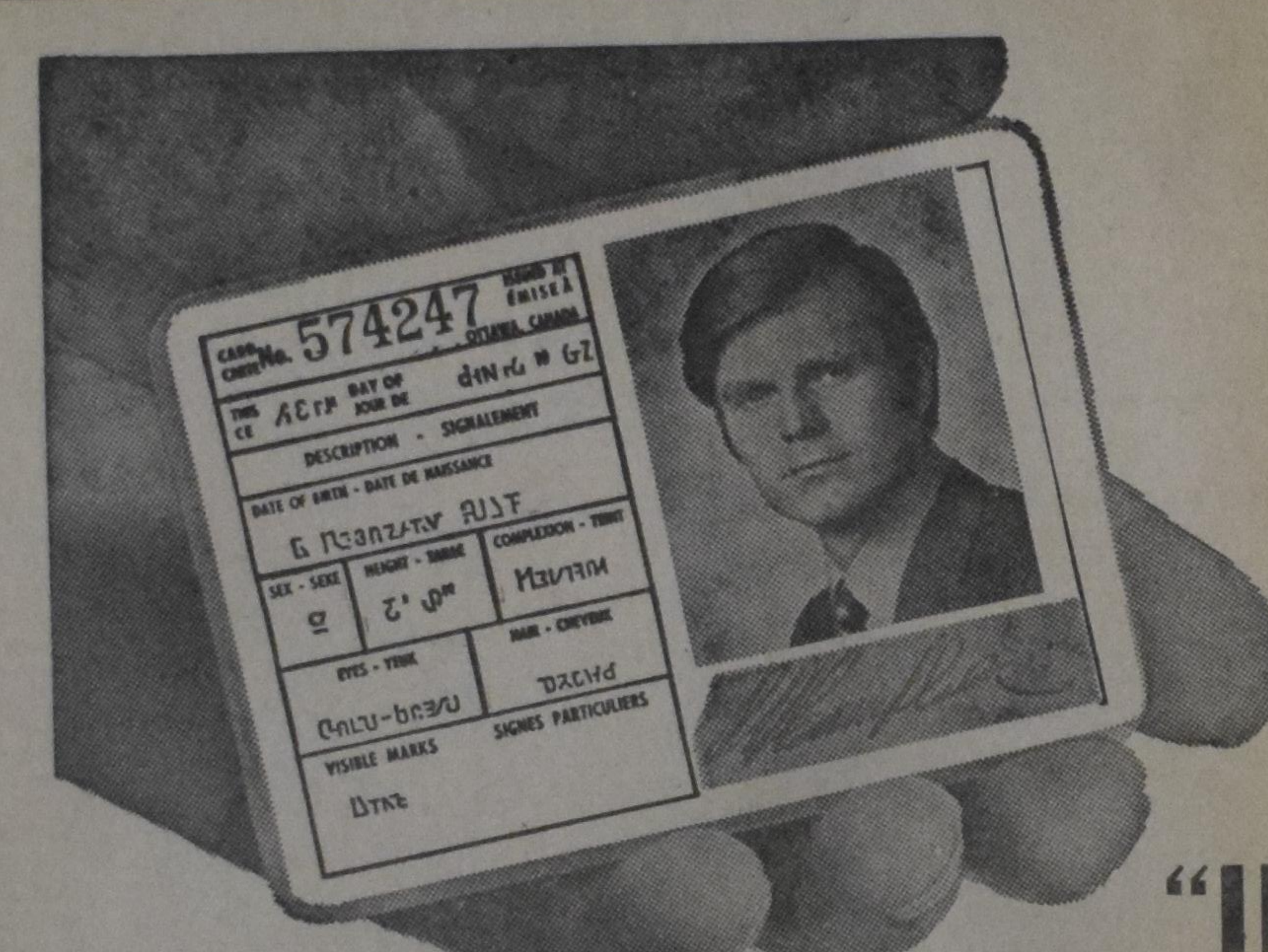
Christian educational institutions also felt the blows of Mr. Olthuis' prophetic ax. He criticized schools that simply catechize children in church doctrine, preparing them for ecclesiastical life but ignoring the "universe-wide nature of the Christian life." Mr. Olthuis outlined the positive roles the church and school should play in the coming Kingdom so that every "nook and cranny" of North American life is touched by the healing Gospel.

In order to realize Mr. Olthuis' prophetic dream of a society in which Christianity is a living, vital influence, the Christian community must set before itself three priorities: 1) the development of christian thought; 2) the proclamation of christian thought; and 3) the concretization of christian thought. The christian community must give its support to the formation of research departments in the areas of education, industry, labour and politics, the development of christian programming for radio and television, the establishment of a Time-magazine-like christian periodical and the formation of a distinctly christian political movement. Mr. Olthuis shared with the audience his inspiring dream of what may be accomplished if God's people seek the coming of the Kingdom in every area of society.

In response to Mr. Olthuis' challenge, the CJL membership passed a resolution to initiate talks with the Christian Action Foundation and the Congress for Educational Equality with a view to establishing a political think tank or workshop which might lead to the formation of a distinctly christian political movement. The Board of Directors was asked to submit its recommendation to the next membership meeting.

A general collection yielded over $100.00 for the Foundation's work. The delegates enthusiastically supported a motion to take up another collection to cover the cost of printing and distributing Mr. Olthuis' speech. At the close of a spirit-filled meeting, the members and visitors donated an additional $35.00 for that purpose.

NEW LENS RESTORES SIGHT—New York optometrist Dr. William Feinbloom uses a retina scope to examine a "bioptic telescopic system" worn by Russell Strayer, 11, Delphos, Ohio, who was born legally sightless—1 per cent vision. The multi-microscopic lens system, developed over 40 years by Feinbloom, gives more than 50 per cent vision to the boy.



"Ik zelf wilde graag Canadees worden!"

"Voor mij was het niet nodig hier geboren te zijn om trots te zijn op het Canadese staatsburgerschap en er voldoening in te vinden."

"Vanaf het moment dat ik staatsburger van mijn tweede vaderland ben geworden, ben ik me ervan bewust geweest dat ook ik recht heb op volledige deelname in de toekomst van dit onmetelijke land, zijn vrijheid en zijn mogelijkheden."

"De Canadese vlag is nu ook mijn vlag en het doet me goed de rechten en plichten in volkomen gelijkheid met allen voor wie deze vlag waait te delen."

Komt U al in aanmerking om Canadees staatsburger te worden; om de voorrechten daarvan te genieten en de verantwoordelijkheden te dragen? Informeer bij het dichtstbijzijnde "Canadian Citizenship Court". In Halifax, Moncton, Montreal, Ottawa, Sudbury, Toronto, Hamilton, St. Catharines, Kitchener, London, Windsor, Winnipeg, Regina, Saskatoon, Calgary, Edmonton en Vancouver staat men klaar U te helpen. U kunt ook schrijven naar: Registrar of Canadian Citizenship, Secretary of State Department, Ottawa.

De Regering van Canada

Let's Play Chess

Editor Mr. C. HESS

SOLUTIONS OF THE JANUARY PROBLEMS

Nr. 380 (Von Holzhausen)

This four-mover was much easier than a normal three-mover. The only trouble was, where to put the Bishop. That this cute problem (a miniature) had a one-way solution was a surprise at the end of the story. Sometimes writing down a full solution (with all variations) is quite a job.

1. B-R1, K-B5 (forced); 2. RxP, K-N6 (forced); 3. R-B5, K-R6 forced); 4. R-B3 mate.

Nr. 381 (Biscay)

Nr. 381 shows quite a number of pieces. One would expect a rather involved solution. But in my opinion the keymove plus threat are too obvious. 1. Q-R1, thr. 2. N-K4 mate. The Queen just makes room for the Knight and the matter is settled. Still enjoyable, don't you think?

Nr. 382 (Palatz)

Most of our people found the author's solution without much trouble. It is rather evident, one would say. 1. Q-B5, P-K7 or P-R4; 2. B-K4, P-K8/Q? or K-R3; 3. Q-R7 mate or Q-N6 mate.

However, this problem turned out to have a very interesting alternate solution. Only a few of our men found this one. 1. B-K4, P-K7; 2. Q-Q8 with 3. Q-B8 mate. 1. —, P-R4; 2. Q-B1, thr. 3. Q-B8 mate. 2. —, K-R3; 3. Q-B6 mate.

The maximum score for this problem came at 3 plus 2 makes 5. It is remarkable that none of our contestants reached the maximum.

Nr. 383 (Layer)

This was also a problem with alternate solution(s), but Mr. Layer changed his problem shortly after it had been published (addition of a black Pawn at QN7). So the fine author's solution maintained itself: 1. N(Q)-K5, thr. 2. Q-K2. This just works perfectly. You certainly will have enjoyed it.

DUTCH:

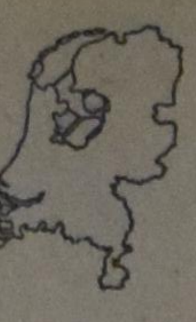
Nr. 380. 1. La1, Kc4; 2. Tb5:, Kb3; 3. Tc5, Ka3; Tc3 mat.

Nr. 381. 1. Dh1, dr. 2. Pe4 mat.

Nr. 382. 1. Df5, e2 of h5; 2. Le4, e1 of Kh6; 3. Dh7 mat of Dg6 mat. Nevenoplossing: 1. Le4, e2; Df8 mat. 1. —, h5; 2. Df1, dr. 3. Df8 mat. 2. —, Kh6; 3. Dg6 mat.

Nr. 383. 1. Dh1, dr. 2. Pe4 mat.

Beelden van en uit NEDERLAND



* *

Ontwikkelingsmoment... of...?

Bij de grondwetsherziening van 1917, nog tijdens de eerste wereldoorlog, werd het individualistisch kiesrecht in Nederland aanvaard. De antirevolutionairen hadden jarenlang gepleit voor het z.g. organisch (huismans-) kiesrecht, dat ook stemrecht insloot voor de vrouw als gezinshoofd. Dit was echter geen haalbare trek en men, zo werd gezegd, accepteerde het algemeen kiesrecht in ruil voor de financiële gelijkstelling van het openbaar- en bijzonder onderwijs.

Aanvankelijk kregen alleen de mannen nog maar kiesrecht. Het was Mr. Marchant, leider van de Vrijzinnig-Democraten, die door een initiatiefvoorstel ook het passief- en actief kiesrecht aan de vrouw verleende. Zo werd het districtenstelsel vaarwel gezegd en de evenredige volksvertegenwoordiging binnengehaald. Daarmede hoopte men op een minder vergaande politieke versplintering. De praktijk leerde het tegendeel. Onmiddellijk ontstonden partijtjes, die hoopten op een zetel in de Tweede Kamer. Bij de stembus van 1933 kon men kiezen uit 53 lijsten!

Thans is weer een staatscommissie (Cals-Donner) bezig met de voorbereiding van een grondwetsherziening en gaan de gedachten opnieuw naar een verandering van het kiesstelsel uit, b.v. door toepassing van een gemengd systeem, districten en evenredige vertegenwoordiging. Ook willen velen de drempel verhogen, zodat snipperpartijen geen zetels krijgen. Met grote spoed hebben Eerste- en Tweede Kamer een wetje van minister Beernink behandeld tot afschaffing van de opkomstplicht. Een grote meerderheid, de Eerste Kamer zelfs unaniem, sprak zich hiervoor uit, zodat de Nederlandse stemgerechtigde burger voortaan ook thuis mag blijven als hij niet wil stemmen. Zelfs op 18 maart a.s. al!

De grote verwachtingen uitgesproken bij de invoering van de Evenredige Vertegenwoordiging zijn niet uitgekomen. Toch was ook het districten-stelsel niet ideaal. Het was prof. dr. H. Bavinck, in 1927 lid van de Eerste Kamer, die accoord ging met de verandering. Hij zeide: "Het algemeen kiesrecht, voorzover het dan algemeen is, is tijdelijk en niet definitief. Wij stellen dat niet vast voor eeuwen na eeuwen, het is eenvoudig een ontwikkelingsmoment, waar wij doorheen moeten."

Hoe juist gezien, door deze grote geleerde.

Thans roept men reeds lang om wijziging, omdat het contact tussen kiezer en gekozene niet voldoende functionneert.

Een fase in de ontwikkeling.

Ik dacht, als we in het algemeen vandaag ook in ander opzicht wat meer naar de geleerde, misschien nog beter, de wijze Bavinck luisterden, zouden we wat minder zwaartillend de problemen van onze tijd kunnen verwerken.

Als Ds. E. J. Oomkes in een vergadering van verontrusten uitroept, dat de Gereformeerde Kerk haar grootste crisis doormaakt sinds 1834, zie ik toch even het beeld van Bavinck oprijzen. De man uit de afscheiding, die van Kampen naar de Vrije Universiteit overging en de grondslag legde voor de hereniging van 1892.

Dr. P. G. Kunst, de praeses van de pas beëindigde Synode van Sneek, is benoemd tot voorzitter van de Raad van Kerken. Ds. K. J. Velema, Christelijk Gereformeerd predikant, die in dezelfde vergadering als Ds. Oomkes het woord voerde, noemde deze Raad van Kerken een van de indringendste en gevaarlijkste zaken. Men ziet het, de meningen lopen ver uiteen.

Suggesties over een nieuw kerkverband, waarin de verontruste Gereformeerden, een deel van de Gereformeerde Bond uit de Hervormde Kerk en een deel van de Christelijke Gereformeerde Kerk verenigd zouden worden, hoewel formeel tegengesproken, laten zich toch horen.

Op politiek- en maatschappelijk terrein is het van hetzelfde laken een pak. In 1918 kregen de christelijke standsorganisaties hun eigen identiteit. "Onder eigen Banier", zo heette het toen, d.w.z. onder christelijke banier.

Thans is het Prot. Chr. Werkgeversverbond, samengesmolten met het R.K. Werkgeversverbond onder de naam: Nederlands Christelijk Werkgeversverbond. In de Vakbeweging is allang sprake van fusie, al houdt het C.N.V. de boot nog af. De boeren, die weer rebels zijn over te lage prijzen, denken in Friesland over één organisatie, waar de Friese Mij. van Landbouw, de Chr. Boeren- en Tuindersbond en de R.K. Boerenbond in opgaan. Tekenen der tijden, verflauwing der grenzen, of . . . een ontwikkelingsmoment, waar we doorheen moeten? Wie het weet, mag het zeggen.

* * *

De plechtigheid in de Domkerk te Utrecht, waar de jongste zonen van prins Claus en prinses Beatrix en Mrs. van Vollenhoven en prinses Margriet werden gedoopt, vond onder grote belangstelling plaats. Ook nu zwierf de jonge Willem door de kerk en over het platform, volgens sommigen storend, volgens anderen vertederend.

Friesland en Utrecht hebben hun nieuwe Commissarissen der Koningin, resp. Mr. H. Rijpstra, burgemeester van Almelo en Prof. Mr. P. J. Verdam, hoogleraar aan de Vrije Universiteit. De eerste van Christelijk-Historische huize, de tweede van degelijke A.R. afkomst.

Het Friesch Dagblad was lyrisch over de benoeming van Mr. Rijpstra in Friesland: "Voor het eerst krijgt Friesland een commissaris, die wordt gedragen door Christelijke politieke beginselen. Dit is in Friesland nóóit eerder geweest."

De heer Rijpstra stamt uit een Friese familie, doch spreekt het Fries niet. Mr. Verdam's moeder, onlangs overleden, was een Okma.

We spraken studenten, niet van het harige gilde, die het heengaan van Mr. Verdam nu en van Mr. Sjoerd Gerbrandy reeds eerder, diep betreurden. Wat blijft er over van de zo roemruchte juridische faculteit van de V.U., waaraan eens de namen van Fabius, Anema en Rutgers verbonden waren?

Minister-president De Jong veroorzaakte een kleine opschudding door op een verkiezingsvergadering te spreken van een minder gunstig woning**beleid**. Ik maakte een fout, verklaarde hij, ik bedoelde woning**produktie**. Inderdaad, het ziet er somber uit. De lange, lange winter en de hoge rentestand vertragen de bouw en het is minister Schut, die van alles de schuld krijgt.

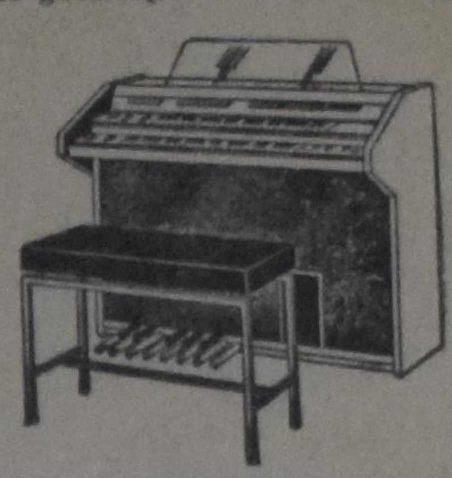
Het risico-fonds van de Bouwnijverheid verwacht, dat deze winterperiode ruim f 150 miljoen zal worden uitgekeerd aan z.g. vorstverlet, tegen slechts f 21.4 in de periode 1966-1967.

De liberalen hielden hun congres. De Russische methode van begroeting door elkaar te omhelzen begint ook al ingang te vinden in het "nuchtere" Nederland. Mevr. Haiya van Someren, presidente van de V.V.D., verwelkomde op deze wijze de vorige fractie-leider Mr. Toxopeüs, nu Commissaris der Koningin in Groningen.

In IJlst stierf de oudste inwoonster van ons land, Reinschkje Pruiksma—Bakker, 108 jaar oud. Beppe Pruiksma gaf toen ze 108 werd een ferm getuigenis weg voor de televisie. Zij liet het leven en haar geloof spreken. Haar nageslacht tot in de vijfde graad telt 140 personen. "En gij zult uw kindskinderen zien. Vrede over Israël."

Cn.

De Nederlandse Wonderorgels EMINENT en SOLINA zijn thans in Canada op de markt verschenen. Deze orgels zijn uitermate mooi van klank en geschikt zowel voor kerk als huis en naar verhouding veel goedkoper dan andere orgels:



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RAPPORT UIT OTTAWA

Etnische Discriminatie

door NORMAN CAMPBELL

Parliamentary Press Gallery

(Canadian Scene) — Men heeft in het Parlement voorgesteld te komen tot de oprichting van een adviesraad waarin Canada's etnische groepen vertegenwoordigd zijn en welke raad de federale regering van advies zou dienen op cultureel gebied.

Gedurende het debat betoogde Senator Paul Yuzyk uit Winnipeg dat de vaststelling van twee officiële talen in Canada een gevoel van discriminatie had opgewekt onder de etnische groepen. Hij meende dat dit probleem bestudeerd diende te worden door een constitutionele commissie die benoemd zou moeten worden door beide Huizen in de Regering.

Senator Yuzyk zei dat als de ontwikkeling gedurende de afgelopen zestig jaar op de zelfde voet blijft voortgaan tot 1981, dat dan Canada's bevolking voor ongeveer een-derde uit Britten zou bestaan, een-derde uit Fransen en dat eenderde zou bestaan uit andere etnische groepen. De meerderheid van deze zogenaamde "derde groep" bestaat uit mensen die in Canada geboren zijn en die zich beledigd voelen als zij "new Canadians" worden genoemd, omdat zij zich net zo Canadees voelen als de Engelsen en de Fransen. In de drie prairie provincies vormen de etnische groepen zelfs meer dan de helft van de bevolking en zij overtreffen daar de Britse en Franse elementen.

De etnische groepen — of het nu Joden, Grieken, Italianen, Polen, Slowaken, Oekrainers, Litauwers of anderen zijn — hadden één ding gemeen. En dat was "hun intense gebondenheid met Canada, hun geloof in een sterk en verenigd Canada op de basis van een deelname aan alle elementen die een natie maken door alle inwoners, hun acceptatie van de Canadese democratische instituties en levenswijze, en hun verlangen hun cultuur te behouden en te doen voortleven als deel van het cultureel patroon van Canada."

De etnische inwoners erkennen de Engelsen en Fransen als grondleggers van Canada en zij accepteren dan ook dat Engels en Frans de officiële talen van Canada behoren te zijn. Maar dat dient het enige privilege te zijn dat deze groepen ontvangen. Waar het nu in Canada op aankomt is dat we een tweetalig, multi-cultureel Canada accepteren.

De etnische groepen maken er zich bezorgd over dat men zich zo weinig met hen verstaat voordat er door Ottawa aankondigingen worden gedaan. Zij willen geen tweederangs burgers worden in een "just society". Er was geen twijfel aan, zo zei Senator Yuzyk, "dat wij in Canada een crisis aan het doormaken zijn, niet alleen in Engels-Franse verhoudingen, maar ook in de verhouding met andere etnische groepen."

De Commissie zal bestaan uit 10 senators en 20 leden van het Lagerhuis. Senator Paul Martin, die de Regering vertegenwoordigt in de Senaat, zei dat de taak van de Commissie niet aan limieten gebonden is en hij suggereerde dat de Commissie in haar studie wellicht de mogelijkheid kon bestuderen om de provinciale regeringen in te schakelen bij het bepalen van een buitenlandse politiek.

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TEACHER DISPLAYS A FRAGILE ART. Robert Held of Sheridan College School of Design in Port Credit, Ont., blows a giant glass bubble during a demonstration he's holding at the Canadian Guild of Potters in Toronto. Held's class at Sheridan is the only one of its type in Canada.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

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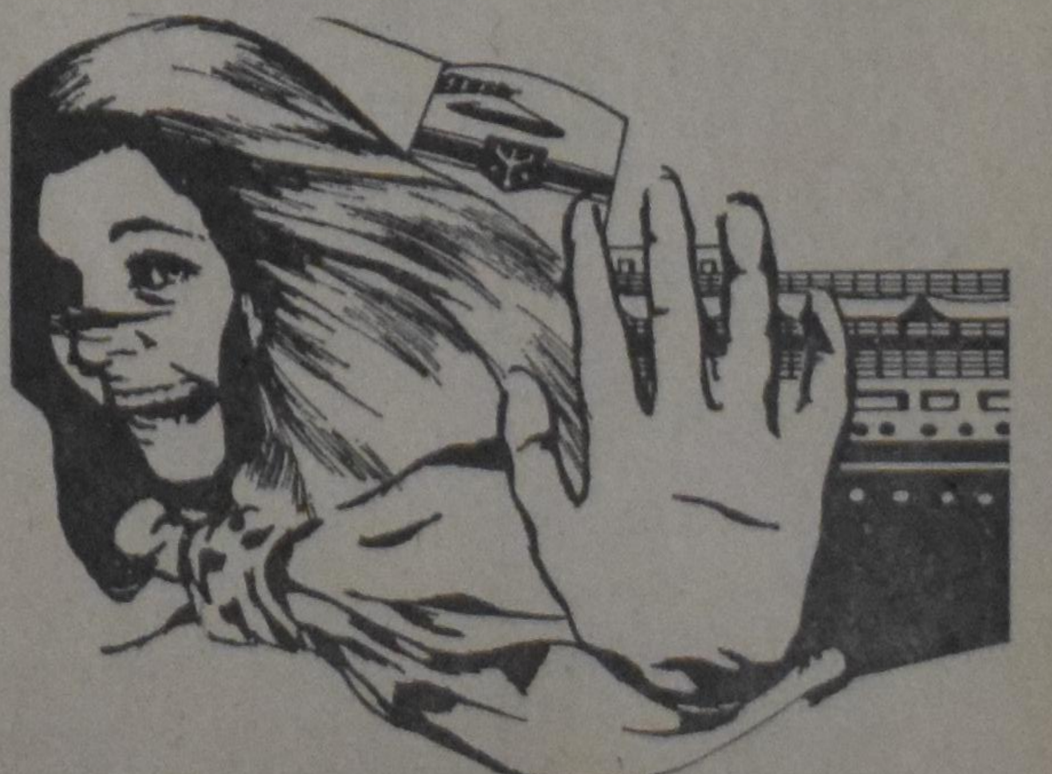
(Adv.)



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En er is een schaakzaal, kinderzaal, leeszaal en een bibliotheek om niet te spreken van al de gezellige bars.

Komt allen aan boord voor overzee! Boek thans de passage van Uw leven.

Rondreizen met gidsen staan U ter beschikking aan alle Europese havens.

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TEACHERS WANTED

CLINTON

The Schoolboard of Calvin Chr. School of Clinton, Ont. invites applications for a

PRINCIPAL
and
TWO TEACHERS

for the primary and senior grades. Please send applications, stating qualifications to Mr. Evert Ridder, R.R. 2, Goderich, Ont.

TORONTO, ONT.

Timothy Chr. School will need a

PRINCIPAL
and
TEACHERS

for the schoolyear 1970/71.

Please send applications stating qualifications and telephone number to Mr. H. VandeBurgt, Principal, Timothy Christian School, 28 Elmhurst Dr., Rexdale, Ont.

Vancouver Christian School solicits applications for a

PRINCIPAL-TEACHER

for 1970-71. Also, two additional

TEACHERS

are needed: One for grades one and two combination and one for possible four-five combination. Please write to William Weidenaar, Prin., Vancouver Chr. School, 5621 Killarney, Vancouver, B.C.

The Rocky Mtn. House Christian School Society is accepting applications for a

PRINCIPAL and
ONE TEACHER

For further information contact J. Belder, R.R. 2, Rocky Mtn. House, Alberta.

Agassiz Christian School needs a

TEACHING PRINCIPAL

and two lower grade teachers for the 1970-71 school year. Address applications to Helen De Lange, Principal, Box 323, 7571 Morrow Road, Agassiz, British Columbia, Canada.

The Brantford Christian School will require a

TEACHING PRINCIPAL

in September 1970.

Please send applications and qualifications to Mr. J. Kooistra, principal, 7 Calvin St., Brantford, Ont.

STRATHROY, ONT.

The John Calvin Christian School will be in need of

TEACHERS

one for grade 4,
one for grade 5,

to complete its 9-member staff for the school year 1970-71. School has a central resource - gym area. Close to London (U.W.O.). Please send enquiries and applications to the principal, Mr. H. Vandervecht, 48 York St., Strathroy, Ont.

The London Parental Christian School of London, Ontario, cordially invites applications from

TEACHERS

for the primary and intermediate grades for the school year 1970-71. Please send applications stating qualifications to Mr. Wm. Van-Wieren, Principal, 202 Clarke Side Rd., London, Ont.

The Calvin Christian School of Victoria, B.C., cordially invites applications from

TEACHERS

for its combined grade one/two to fill the vacancy for 1970-1971. Send your inquiries or applications to the Principal, Mr. H. van Huizen, 2560 Shelbourne Street, Victoria, B.C.

LONDON DISTRICT CHRISTIAN SECONDARY SCHOOL

invites applications for

TWO TEACHERS

of Modern Languages (French and English) for the school year 1970-71. Please send application including qualifications (transcripts), experience and references to Mr. Wayne Drost, Principal, 243 Tremont Road, London, Ont.

THE LAURENTIAN HILLS CHRISTIAN SCHOOL

in the University community of

KITCHENER-WATERLOO

requires for the 1970-71 school year

- a **TEACHING PRINCIPAL** for grades 6, 7, and 8,
- a **TEACHER** for grades 3, 4, and 5,
- a **TEACHER** for grades 1, and 2.

Please send applications to: Mr. G. B. Vandezande, Principal, 11 Laurentian Drive, Kitchener, Ont.

TORONTO, ONTARIO

Timothy Christian School in Rexdale invites applications from qualified experienced teachers for the position of

REMEDIAL TEACHER

Please send applications to Mr. H. VandeBurgt, Principal, Timothy Christian School, 28 Elmhurst Drive, Rexdale, Ont.

After three successful years with two teachers,

GALT CHRISTIAN SCHOOL

now needs a third teacher, one for the

INTERMEDIATE GRADES

Teachers' College applicants welcome. Write Mr. R. Poortinga, Principal, 147 Glenmorris Street, Galt, Ontario.

The Willowdale Christian School cordially invites applications from

TEACHERS

for the primary grades. Send your inquiries or application to the principal, Mr. N. Vandooren, 60 Hilda Ave., Willowdale, Ont.

The Trenton Christian School Board invites applications from

TEACHERS

for the primary grades, school year 1970-'71. Please send applications to Mr. J. VanderVliet, R.R. 2, CONSECON, Ont.

Sarnia Christian School invites applications for the position of

PRINCIPAL

Also needed are TEACHERS on various grade levels. Write to Miss R. Van Westenbrugge, principal, 1722 Dell St., Sarnia, Ont.

The Calgary Christian School is accepting letters of inquiry and/or application for the coming school year in

ELEMENTARY, JUNIOR AND SENIOR HIGH

For further information please contact Mr. G. VanderVeen, Principal, 2839 - 49th St. S.W., Calgary 8, Alberta.

SPRINGDALE CHR. SCHOOL SOCIETY needs

TWO TEACHERS

one for the primary and one for the intermediate grades. Please send your application to Mr. Frank Weening, R.R. 2, Newmarket, Ont.

The John Knox Christian School of Woodstock, Ont. will be in need of

TEACHERS

for the coming schoolyear. Send your application or request for information to the principal, R. VanderPloeg, 1045 Parkinson Road, Woodstock, Ont. Phone (school) 539-1492.

RICHMOND, B.C.

christian elementary school

3 primary teachers **NEEDED**

with music art or ph. ed. training

apply to: mr. g. dykstra, principal, 818 no. 2 rd., richmond.

The Langley Christian School will be in need of

A TEACHER

for the schoolyear 1970-71. Application forms, salary schedule, and other information will be forwarded upon request. Please, forward all correspondence to the principal, Mr. G. H. Bonekamp, 5423 Brydon Cres., R.R. # 2, Langley, B.C.

The ST. THOMAS Ebenezer Christian School Society is in need of a qualified

TEACHER

in grades 3 & 4 for the '70-'71 season. Please sent inquiries or applications to Mr. J. Groenenberg (secr.), 98 Park Ave., St. Thomas, Ont.

The John Knox Christian School Society of Brampton, Ont. invites applications from

TEACHERS

for the schoolyear 1970/1971.

Please send your applications stating qualifications and grade preferences to the principal, Mr. T. Bergsma, 82 McLaughlin Road, Brampton, Ont.

Smithers Christian School is in need of a

TEACHER

for Grade 1, for the 1970-71 term. Qualified, experienced applicant preferred. Contact J. Veenstra, Secr., Box 2085, Smithers, B.C.

Immanuel Christian School invites applications for

TEACHING POSITIONS

in grades one, two and junior high math-science. Please send all correspondence to Mr. George W. Yntema, prin., 802 - 6th Ave. North, Lethbridge, Alberta. Phone 403- 328-4783.

FRASER VALLEY
Christian High School

with grades 8-12, invites applications for 1970-71 of qualified teachers in

COMMERCE
BIOLOGY (MAJOR OR MINOR)
FRENCH
MATHEMATICS

Applications, stating qualifications, experience and references, to be sent to: Mr. H. K. Vandezande, Principal, 15353 - 92nd Ave., Surrey, B.C.

The Georgetown District School invites

TEACHERS

to apply to fill the vacancies in the primary and intermediate grades for the school year 1970/71. Please send applications to Mr. J. Petrusma, 28 Ewing St., Georgetown, Ont.

The Calvinistic Chr. School Society of Wellandport, Ont., invites applications from

TEACHERS

to fill the various vacancies in the primary and intermediate grades for the schoolyear 1970/71. Send your applications to Mr. John Tamming, principal, R.R. 1, Wellandport, Ont.

The Wallaceburg & Dresden Chr. School is in need for 2 teachers for 70-71 schoolyear.

ONE FOR GRADES 5 & 6
ONE FOR GRADES 3 & 4

Please send applications to the secr. Mr. Wm. Sluys Jr., R.R. 1, Dresden, Ont.

ST. CATHARINES

Several teaching positions will be open at the

CALVIN MEMORIAL CHRISTIAN SCHOOL

Teachers are kindly requested to send applications to Mr. John Stronks, principal, 300 Scott St.

THUNDER BAY, ONT.
(Fort William)

The Thunder Bay Christian School (6 rooms) will need a

GRADE 6/7 TEACHER

for the school year 1970-71. Please send your application or inquiries to the Principal Mr. R. Schuurman, R.R. # 2, Postal Station F Thunder Bay, Ontario.

Ladner Christian School is in need of 2 teachers for the school year 1970-71:

1 PRIMARY TEACHER
1 TEACHER for the INTERMEDIATE GRADES

Applicants with the ability to teach Music in all grades preferred. For information contact Mr. John Vanderhoek, principal, 5280 - 48th Ave., Delta, B.C., telephone (604) 946-2514.

EDMONTON CHRISTIAN HIGH SCHOOL

ONE PHYSICS TEACHER
needed, and
ONE ENGLISH/ SOCIAL STUDIES
for grades 10-12.

Write or phone collect to Mr. J. Tuinings, 14304 - 109th Ave., Edmonton 50, Alta., phone 454-9357 or 484-6814.

WOULD YOU LIKE TO JOIN THE STAFF OF THE FRUITLAND JOHN KNOX CHRISTIAN SCHOOL?

There will be vacancies in the primary, junior and senior grades. Please send applications to Mr. J. Doornbos, principal, Box 27, Fruitland, Ont.

The Canadian Christian School of Jarvis, Ont. invites applications from

TEACHERS

for primary or intermediate grades for the schoolyear 1970/71. Send your applications to Mr. Richard Bouwma, principal, Box 154, Jarvis, Ont.

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL

will need a

PRINCIPAL

Please send you application stating qualifications and experience to the chairman of the educational committee, Rev. H. Mennega, 241 Stone Church Road East, Hamilton 52, Ont.

The Toronto District Christian High School

INVITES APPLICATIONS FROM TEACHERS OF

MATHEMATICS
SCIENCE
FRENCH
GERMAN

Please contact Mr. JOHN E. TOP, Principal, Box 527, Woodbridge, Ont.

INCOME TAX BULLETIN — 1968

During this tax season I came across several tax cases, by which it became clear to me that many of our parents are not familiar with the tax treatment on their childrens' income; and more particular when these children are high school or university students.

I will treat the students and parents separately by taking Students A, B, C, and their respective fathers as three possible examples.

STUDENTS

The Income Tax return for individuals (T1 Short & T1 General) know three stages of Income:
1. Total Income
2. Net Income
3. Taxable Income

Please refer to your Tax Return and see at what stage the defintion changes into the next category.

The three Students A, B & C received the following T4's:

Student	Age	Income	Canada Pension	Tax	Tuition
A	16	$ 700	NIL	NIL	$200
B	19	1,150	9.90	NIL	$125
C	22	1,850	22.50	271.05	$700

All three students should file a tax return as follows:

		Student A	Student B	Student C
Total Income		$ 700.00	$1,150.00	$1,850.00
Less: Canada Pension		NIL	9.90	22.50
		$ 700.00	$1,140.10	$1,827.50
Less: Tuition Fees (High School, University)		200.00	125.00	700.00
NET Income		$ 500.00	$1,015.10	$1,127.50
Less: Personal Exemption	$1,000.00			
Standard deduction for Donations etc.	100.00			
		1,100.00	1,100.00	1,100.00
TAXABLE INCOME		$ NIL	$ NIL	$ 27.50

PARENTS

The higher the TAXABLE INCOME of the parents the higher the tax rates!

The table listed below gives a good indication.

	Taxable Income		Top Rate
Between	$ 1.00	$ 999.00	11%
„	1000.00	1999.00	14%
„	2000.00	2999.00	17%
„	3000.00	3999.00	19%
„	4000.00	5999.00	22%
„	6000.00	7999.00	26%
„	8000.00	9999.00	30%
„	10000.00	11999.00	35%
„	12000.00	14999.00	40%
„	15000.00	24999.00	45%

Children earning less than $950.00 may be claimed as a dependant; $300.00 for ages under 16 and $550.00 for 16 years and over.

Problems arise when one child earns $949.00 and another earns $951.00. The Income Tax Act recognizes this problem and provides a relief for situations like this. The Act provides, what is called the "Notch Provision". This means that if a parent wishes to continue to claim his child then the parent must add to his "Taxes Payable", the difference between his child's Net Income and $950.00.

For example:	A child earns	$985.00
	Deduct	950.00
		$ 35.00

The parent has to pay an extra $35.00 if he wishes to claim his child as a dependant.

The next obvious question is, at what level does the parent make use of the "Notch Provision" or at what level his child should not be claimed as a dependant on his Tax Return.

Please follow the same steps as the example below to determine your own case:

The fathers of Students A, B & C prepared their tax returns (in pencil) without claiming their students as a dependant and were faced with the following Taxable Incomes:

Taxable Income	$9,553.00	$3,837.00	$16,111.00
Taxes Payable	$2,310.93	$ 723.83	$ 4,921.00
Top Tax Rate (See Table Above)	30%	19%	45%
Having done that, they learned from their sons that their "NET INCOME" was as calculated above	$ 500.00	$1,015.10	$ 1,127.50

1. FATHER — STUDENT A

There is no problem in this case. The Net Income of Student "A" is much below $950, and Father "A" listed his son on his Tax Return as a dependent and saved himself 30% @ $550.00 = $165.00 on Income Tax.

2. FATHER — STUDENT B

—and—

3. FATHER — STUDENT C

In both cases, the respective students earned more than $950.00.. The Fathers made the following calculations:

	FATHER "B"	FATHER "C"
Taking their Sons as a dependant their Tax Savings would be the top tax rate on $550 *	$550.00 19% = $104.50	$550.00 45% = $247.50
By doing this, they must add the difference between their sons' NET INCOME and $950.00 to their Taxes Payable	$1015.00 950.00	$1127.50 950.00
EXTRA TAX PAYABLE	65.10	177.50
Income Tax Saved:	$ 39.40	$ 70.00

* Should the top tax rate on $550.00 have been less than the difference of the students income and $950.00, then the parent does not claim the student as a dependent.

Should any of the parents or students have any problem to understand this bulletin, please try to reach me by phoning at the Numbers listed below:

(Long distance — Person to Person)

LONDON	(1)	IN-AX Data Service Ltd.	451-7933
	(2)	Accounting Service Center	451-9355
	(3)	At Home	439-2662
London, Ont.			Wilt Blaak.

BOOKNOOK

The New Evangelicalism — Ch. Woodbridge	$0.95
Evangelicalism: The New Neutralism, by W. E. Ashbrook	0.90
Bread upon the waters — R. J. Rushdoony (very good)	2.20
Education in the Truth — N. De Jong (an important book for Teachers and Schoolboards)	4.29
RICHARD WURMBRAND: Tortured for Christ	1.00
The Underground Saints	0.85
H. H. Martinson: Under the Red Dragon	1.95
Brother Andrew: God's Smuggler	0.85
J. A. Stormer: The death of a Nation	0.85
John C. Whitcomb: The Genesis Flood (paper)	3.95

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FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

NEWS ABOUT A COUNCIL

Our readers should be informed about the 1970 Council of the Christian Reformed Churches in Canada. This ecclesiastical body has been established according to the rules set by the Christian Reformed Synod of 1966. The first regular meeting of the new Council was held in the fall of 1968 at Winnipeg, Man.

Recently the agenda of the next Council meeting was published. The sessions will start, the Lord willing, on April 28, 1970 in Toronto, Ont. Forty delegates will represent ten Canadian classes. Ministers, and all who are in charge of worship services are requested to remember this Council in the congregational prayers on Sunday, April 26, 1970.

Several particularly Canadian matters will face the delegates. Some of them will be submitted in the form of reports by committees appointed by the Council of 1968. Most of these are study reports. We may expect that a number of decisions will be taken on them: for instance, whether there is a need for a magazine for our Canadian churches; whether we should work on permanent contact with the Presbyterian Church in Canada; whether a national branch should be established for mission work among the Indians. Also a big report will be on the table how Canadian churches have to look at the Home Mission work in their country.

In connection with the matter of a possible Canadian Church Magazine Dr. Lester R. DeKoster, Editor-elect of the Banner has been invited to be present when that subject will be discussed. He will address the delegates on "The Role of the Banner in the Christian Reformed Church."

During the discussions on Home Mission Work in Canada the Rev. Marvin C. Baarman, the Executive Secretary of the Christian Reformed Board of Home Missions, will be present "as a resource person," as the agenda puts it.

If the Canadian Council may function well our whole denomination may profit from it.

* * *

Several classes have submitted overtures and requests to this Council meeting. I would like to mention a few of them.

Classis British Columbia wants to expand the mandate of the standing committee for Contact with the Federal Government, by adding the following task: "To prepare statements of Biblical guidelines on important issues the government faces, present them to Council for adoption, or send them to the government directly if (1) a sudden need arises which demands immediate action, and if (2) all the members of the committee agree on the necessity of such immediate action and the content of such a statement."

Classis Alberta South informs Council that it regrets Council's failure to accede to the request for a study committee on the Canadian Council of Churches and that it judges that this action was not well taken. (Acts of Council 1968). So, the matter of the CCC, Associate Council of the World Council of Churches, comes back to our Council. Classis Alberta South sees a need for study. "It repeats its request for the appointment of a study committee to prepare recommendations with regard to the position our Canadian churches ought to take on the Canadian Council of Churches."

The Committee for the Publication of an Anglo Genevan Psalter, appointed by deputies of the Canadian Reformed Churches forwarded to Council a copy of the "Book of Praise," metrical psalms and paraphrases compiled by order of the Synod of 1958 of the Canadian Reformed Churches including doctrinal standards and liturgy, and a copy of the "Book of Praise, Supplement 1967," provisional edition.

The Committee for Publication presents these copies to the Council of the Christian Reformed Churches in Canada with the request to consider the use of this Biblical Calvinistic Psalmbook, at least in the Christian Reformed Churches in Canada. Since they realize this important matter should be discussed in our church circle, they come to us well before the final version is completed in order to be able to incorporate any suggestions or wishes we might have.

Another item of the agenda which I want to bring to the attention of my readers is the request, made by the president of the Evangelical Fellowship of Canada, Dr. William Fitch, that the Council of the Canadian Christian Reformed Churches becomes a member of this organization. He is of the opinion that the Christian Reformed Churches in Canada could render a great contribution to the EFC.

Let me close this limited review of the agenda, which has many more points than I was able to reflect upon, with an invitation Council received. From August 24 till 28 a Canadian Congress on Evangelism will be held in Ottawa. The chairman of the Invitations Committee of that Congress sent an invitation to our Council to participate. The Congress is not meant to be a popular gathering of interested people in general, but a study conference made up of vital resource personnel representing the Church and organizations vitally interested in the Evangelism of our dominion. The Synodical Committee of our denomination felt that our Christian Reformed Church should be represented in this Canadian Congress on Evangelism, and appointed the Rev. Dr. R. Kooistra as a member of the Planning Committee, with the Rev. L. Slofstra as his alternate. The Synodical Committee left further implementation to our Council.

May the Lord's blessing rest upon the delegates who will constitute the Council-1970. May the Holy Spirit guide them in all their discussions and decisions.

SCAN NER

The Northern League, official publication of the Northern Alberta League of Young Calvinists carried in its February issue a farewell message from Rev. Peter Sluys who moved from Alberta to Ontario. The following quote gives an idea about the man and his thoughts:

You ask for my last wish? No, I don't want a last smoke. Santa Claus is forever stuck and buried in my chimney, the poor guy. My last wish is: READ THE BOOK OF PROVERBS!

You may do that at your own convenience of course, and that often proves to be the last few minutes before you go to sleep. I only have to warn you; please do not overdo it. It is just as with Dagwood sandwiches: use with discretion and not too frequently. You will find the book of Proverbs practical stuff and also as rich and heavy as Christmas cake like grandmother used to bake. You say that you just want a sample? Alright, here it is: "For he who finds me (that is wisdom, and that in turn is very close to the Lord Jesus Himself) finds life, and obtains favor from Jehovah; but he who misses me injures himself; all who hate me love death." Proverbs 8:35, 36.

Pretty tart, isn't it? O yes, and if you want to be Christian "hip": "Better is a dry morsel with quiet than a house full of feasting with strife."

Yet to stay with the analogy of the Christmas cake: "When you sit down and eat with a ruler, observe carefully what is before you, and put a knife to your throat if you are a man given to appetite"! (23:1, 2). Pretty good etiquette, huh? Just what is needed for a Christian! This is enough sampling, lest you will "vomit up the morsels you have eaten and waste pleasant words" (23:8). I could end up with the admonition: "A rebuke goes deeper into a man of understanding than a hundred blows into a fool" (17:10), leaving it up to you who the fool is. However, my most sincere wish is "that your trust may be in the Lord". (22:19a)

— Rev. Peter Sluys.

☆

In the Dutch paper "Tot Vrijheid Geroepen" I found a quotation from J. P. de Klerk who wrote:

"Rev. D. VanDyk (Groningen) says in the "Gereformeerde Kerkbode" (Art. 31) typically:

'There are some professors, and with them not only a few ministers of the Word, who openly deny what the doctrines say about creation and the fall of man, and who also do not hold on to what the Belgic Confession states about the Holy Bible . . .' and 'who abandon her essential quality of being a pillar and strength of the truth. Secularized! This is very bad!'

He poses the question why the Synod did not suspend the professors Kuitert and Augustijn immediately, or, if they persist in their views to remove them. But 'for this to happen, the corruption has spread itself too far and is rooted too deeply', he writes, with good reason.

Those who have concerned themselves with this matter for any length of time, can make themselves angry week after week, let their blood boil and ferment due to the bargaining away of the pledge of our forefathers. Why don't the great mass of believers bother with this anymore? Is the life too well filled yet, with bread and play?"

THE ALBERTA LABOUR ACT

Mr. Robert A. Simpson, Social Credit M.L.A. for Calgary North, introduced in the Legislative Assembly of Alberta a bill that, if enacted, may well pave the road towards establishing complete freedom of association and bring to an end the closed shop and other discriminatory, civil-rights-infringing forms of compulsory unionism!

Bill 64 (an Act to amend **The Alberta Labour Act**), if enacted, would provide that:

"an employee who satisfies the Minister to the extent that he declares and explains in an affidavit that his basic beliefs prevent him as a matter of conscience from being a member of or paying dues or contributions to the trade union that is a party to the collective agreement and that he will authorize the employer who is a party to the collective agreement to deduct from his wages for remittance to a registered Canadian charitable organization, as defined in The Income Tax Act, an amount at least equal to the dues that a member of the trade union is required to pay, shall not be subject to any of the provisions permitting by subscription (2) of Section 80 or by any of the regulations issued under this Act".
Note: Section 80 (2) permits the closed shop, etc. —SDJ.

Bill 64 is now being read the first time, and it will soon come up for second reading. It is **imperative** that as many as possible express our communal, christian mind on this crucial issue by writing their area M.L.A.'s and showing their support.

HITHER and YON

The bulletin of the Cochrane, Ont. C.R.C. carried this worthwhile contribuition:

"For giving is living," the angel said,
"Go feed the hungry sweet charities bread."
"And must I keep giving again and again?"
My weary wondering answer came.
"Oh, no!" said the angel piercing me through,
"Just stop when the Lord stops giving to you."

Edwin Markham.

☆

In Kingston CRC the people received information on a subject which had been discussed by the catechumens. Our readers too could draw benefit from it:

The following statement has been discussed with the confession class. It is well worth your while for your own discussions:

"Christianity is not just a matter of the head, an accumulation of facts about Jesus, about God, about the Bible, about human relations. Such information is valuable and necessary, but is sterile and powerless apart from the deeper matters of feelings, decisions, and actions. The Christian life is a matter of relationships, attitudes, standards, and behaviour worked out in faith within content of love for God and love for man. The Kingdom of God can well be described as the kingdom of right relationships." (See Matthew 22).

☆

The Pembroke, Ont. consistory of the CRC tries to get its members to read:

Church Paper: There are still families in our congregation who do not subscribe to any church paper at all. As a result they are very ill informed about anything that goes on in our denomination. This should be corrected immediately, because how can we love our church when we are ill informed about the work it does. Our horizons much reach beyond our family and our local church. The best way to become informed is by reading one of our official Church papers: **The Banner or De Wachter.** If you are not a subscriber now do it quickly. Don't delay any longer.

The Consistory.

One would say: Shouldn't Calvinist-Contact be mentioned also?

CORRECT INFORMATION IS DIFFICULT

In the church bulletin of Third CRC of Edmonton, Alta., I found three unbelievable items:

Nr. 1. Rev. P. M. Jonker has served Brampton, Ont. since 1968, and has been a minister since 1940.

Nr. 2. Rev. J. Nutma has served Bowmanville, Ont. since 1956 and has been a minister since 1969.

Nr. 3. From the weekly calendar: Friday, March 6: UNDERSTANDING OUR TIMES lecture series concludes with a buffet supper. Ticket before Saturday, March 7.

☆

Immanuel CRC (Hamilton) bulletin on the Law:

How did the reading of the Law get into the **Dutch** order of worship? Mainly the name of Petrus Datheen should be mentioned; and he followed Micron and Pallanus. But these men plazed the reading of the law **after the sermon,** as a summons to the life of obedience, not as the teacher of sin.

The famous Synod of Dordt, 1618-1619, made the rule that the ten words should be used for the afternoon catechetical service, as a catechetical medium in the pattern of the Heidelberger Catechism.

"Ever since, we have not been able to decide whether the law is a teaching device or a liturgical act". Report 1968, page 168.

Abraham Kuyper, **Onze Eredienst,** page 215, recommended it for use following the sermon — but then as a summons to do in life what the Word taught us in the sermon. By Kuyper's time the decalogue had crept back into the morning worship service, and with the sermon the center and climax of the service, it came to be one of the preliminaries to the preaching. "By that time, the law seemed liturgically inexpendable, and liturgically undefined" which seems to mean: by this time it was generally taught, that you could not have worship without the reading (or singing - Calvin) of the law, and yet there were many different ideas as to just what the function of the law in the worship should be. Everybody insisted that the law should be in worship, but nobody knew why. Not a very desirable situation.

In "Thrust" I found a news item on "Sermons from Science", the wellknown Pavilion at Expo 1967:

Sermons from Science: Undoubtedly one of God's mighty acts in Canada in the sixties! From the day that the Montreal Committee took the decision to sign the papers for the building of the Pavilion on the Expo grounds, the interest across Canada began to expand remarkably. But it was certainly a testing time for the Directors in the beginning. It still is. Year by year new decisions have to be taken. Now a further change of course has been effected and a new name given to the enterprise. Part of the reason for this is that so much follow up work has resulted from the showing of the films and the counselling services the work has now become a full year enterprise. Mr. Keith Price continues to serve as Executive Director and under his able leadership the work will surely proceed. "Christian Direction Incorporated" will now be the name by which we know this work. May God be glorified in it all.

☆

The bulletin of Maranatha CRC of Belleville, Ont. has a question which appeals to all of us:

NO TIME FOR PRAYER?

You say you were busy this morning?
You say you had many a care?
You say there was so much to do
That there wasn't much time for prayer?

Then what wonder your burdens were heavy!
What wonder your hours were long!
What wonder that loud words were spoken!
And your life was unhappy and wrong!

So let's pause just a little each morning,
And at noon, and at the close of the day;
To talk with the Master who loves you —
Remember — He taught you to pray!

Victoria, B.C.

V. RAYMOND EDMAN: Faith makes the uplook good, the outlook bright, the inlook favorable, and the future glorious.

OBITUARY

comes from Latin: obire: to die. The past perfect tense is abitus: deceased. — Meaning: notice of someone's death, usually with a short biography of the deceased. Members of the Christian Reformed Church are used finding the "Report of the Obituary Committee" as a standard item in the Acts of Synod.

TRY IT

No. 16

Blue is to sky as CLASSIC LICE TEA is to church.

Solutions No. 15:

Lamentations (man-lion-state)

CREED OR CHAOS

by DOROTHY SAYERS

II.

May I now mention some of the dogmas concerning which I find there is most ignorance and misunderstanding and about which I believe the modern world most urgently needs to be told? Out of a very considerable number I have selected seven as being what I may call "key-positions," namely, God, man, sin, judgment, matter, work, and society. They are, of course, all closely bound together — Christian doctrine is not a set of rules, but one vast interlocking rational structure — but there are particular aspects of these seven subjects which seem to me to need special emphasis at the moment.

1. GOD. — At the risk of appearing quite insolently obvious, I shall say that if the Church is to make any impression on the modern mind she will have to preach Christ and the cross.

Of late years, the Church has not succeeded very well in preaching Christ: she has preached Jesus, which is not quite the same thing . . . .

It is only with the confident assertion of the creative divinity of the Son that the doctrine of the Incarnation becomes a real revelation of the structure of the world. And here Christianity has its enormous advantages over every other religion in the world. It is the only religion which gives value to evil and suffering. It affirms — not, like Christian Science, that evil has no real existence, nor yet, like Buddhism, that good consists in a refusal to experience evil — but that perfection is attained through the active and positive effort to wrench a real good out of a real evil . . . .

2. MAN. — A young and intelligent priest remarked to me the other day that he thought one of the greatest sources of strength in Christianity today lay in the profoundly pessimistic view it took of human nature. There is a great deal in what he says. The people who are most discouraged and made despondent by the barbarity and stupidity of human behaviour at this time are those who think highly of **Homo Sapiens** as a product of evolution, and who still cling to an optimistic belief in the civilizing influence of progress and enlightenment. To them, the appalling outbursts of bestial ferocity in the Totalitarian States, and the obstinate selfishness and stupid greed of Capitalist Society, are not merely shocking and alarming. For them, these things are the utter negation of everything in which they have believed . . .

3. SIN. — This doctrine of man leads naturally to the doctrine of sin. One of the really surprising things about the present bewilderment of humanity is that the Christian Church now finds herself called upon to proclaim the old and hated doctrine of sin as a gospel of cheer and encouragement. The final tendency of the modern philosophies — hailed in their day as a release from the burden of sinfulness — has been to bind man hard and fast in the chains of an iron determinism . . .

Needless to say, the whole doctrine of "original sin" will have to be restated, in terms which the ordinary modern man, brought up on biology and Freudian psychology, can understand. These sciences have done an enormous amount to expose the **nature** and **mechanism** of man's inner dislocation and ought to be powerful weapons in the hand of the Church. It is a thousand pities that the Church should ever have allowed these weapons to be turned against her.

4. JUDGMENT. — Much the same thing is true of the doctrine of judgment. The word "punishment" for sin has become so corrupted that it ought never to be used. But once we have established the true doctrine of man's nature, the true nature of judgment becomes startingly clear and rational. It is inevitable consequence of man's attempt to regulate life and society on a system that runs counter to the facts of his own nature . . .

5. MATTER. — At this point we shall find ourselves compelled to lay down the Christian doctrine concerning the material universe; and it is here, I think, that we shall have our best opportunity to explain the meaning of sacramentalism. The common man labours under a delusion that for the Christian, matter is evil and the body is evil. But so long as the Church continues to teach the manhood of God and to celebrate the sacraments of the Eucharist and of marriage, no living man should dare to say that matter and body are not sacred to her. She must insist strongly that the whole material universe is an expression and incarnation of the creative energy of God, as a book or a picture is the material expression of the creative soul of the artist. For that reason, all good and creative handling of the material universe is holy and beautiful, and all abuse of the material universe is a crucifixion of the body of Christ . . . .

6. WORK. — The unsacramental attitude of modern society to man and matter is probably closely connected with its unsacramental attitude to work. The Church is a good deal to blame for having connived at this. From the eighteenth century onwards, she has tended to acquiesce in what I may call the "industrious apprentice" view of the matter: "Work hard and be thrifty, and God will bless you with a contented mind and a competence." This is nothing but enlightened self-interest in its vulgarest form, and plays directly into the hands of the monopolist and the financier. Nothing has so deeply discredited the Christian Church as her qualid submission to the economic theory of society. The burning question of the Christian attitude to money is being so eagerly debated nowadays that it is scarcely necessary to do more than remind ourselves that the present unrest, both in Russia and in Central Europe, is an immediate judgment upon a financial system that has subordinated man to economics, and that no mere readjustment of economic machinery will have any lasting effect if it keeps man a prisoner inside the machine . . . .

A very able surgeon put it to me like this: "What is happening," he said, "is that nobody works for the sake of getting the thing done. The result of the work is a by-product; the aim of the work is to make money to do something else. Doctors practise medicine, not primarily to relieve suffering, but to make a living — the cure of the patient is something that happens on the way. Lawyers accept briefs, not because they have a passion for justice, but because the law is the profession which enables them to live. The reason," he added, "why men often find themselves happy and satisfied in the army is that for the first time in their lives they find themselves doing something, not for the sake of the pay, which is miserable, but for the sake of getting the thing done."

If man's fulfillment of his nature is to be found in the full expression of his divine creativeness, then we urgently need a Christian doctrine of work, which shall provide, not only for proper conditions of employment, but also that the work shall be such as a man may do with his whole heart, and that he shall do it for the very work's sake. But we cannot expect a sacramental attitude to work, while many people are forced, by our evil standard of values, to do work which is a spiritual degradation — a long series of financial trickeries, for example, or the manufacture of vulgar and useless trivialities.

7. SOCIETY. — Lastly, a word or two about the Christian doctrine of society — not about its translation into political terms, but about its dogmatic basis. It rests on the doctrine of what God is and what man is, and it is impossible to have a Christian doctrine of society except as a corallary to Christian dogma about the place of man in the universe. This is, or should be, obvious. The one point to which I should like to draw attention is the Christian doctrine of the moral law. The attempt to abolish wars and wickedness by the moral law is doomed to failure, because of the fact of sinfulness. Law, like every other product of human activity, shares the integral human imperfection: it is, in the old Calvinistic phrase: "of the nature of sin." That is to say: all legality, if erected into an absolute value, contains within itself the seeds of judgment and catastrophe. The law is necessary, but only, as it were, as a protective fence against the forces of evil, behind which the divine activity of grace may do its redeeming work. We can, for example, never make a positive righteousness by enactments against offenders; law is always prohibitive, negative, and corrupted by the interior contradictions of man's divided nature; it belongs to the category of judgment. That is why an intelligent understanding about sin is necessary to preserve the world from putting an unjustified confidence in the efficacy of the moral law taken by itself. It will never drive out Beelzebub; it cannot, because it is only human and not divine.

Nevertheless, the law must be rightly understood or it is not possible to make the world understand the meaning of grace. There is only one real law — the law of the universe; it may be fulfilled either by way of judgment or by the way of grace, but it **must** be fulfilled one way or the other. If men will not understand the meaning of judgment, they will never come to understand the meaning of grace. If they hear not Moses or the Prophets, neither will they be persuaded, though one rose from the dead.

The fact that we have an Advocate with the Father does not excuse sin any more than the construction of a fire escape in a building is an excuse for setting the building on fire in order to use the escape, or any more than the provision of lifeboats on a vessel allows you to sink the ship in order that you may find an occasion for using the lifeboats. But in case we do sin, we have an Advocate to see us through!

— Selected.

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THE WORLD AROUND US

PERU'S BENEVOLENT MILITARY GOVERNMENT

In the night of October 3, 1968, about 30 tanks rolled into Lima's historic Plaza de Armas, through the entrance leading to the Presidential Palace, and put an end to democratic government in Peru. Military take-overs are hardly anything new in South America. In Argentina it happend in 1966, and in Peru the army interfered with the elections in 1962, making it possible for the just disposed President Fernando Belaúnde Terry to come to power. When the 50-year-old Belaúnde first came to power he raised hopes that he would do great things for the poor in Peru — which make up the large majority of the 13 million inhabitants. He had called for agrarian reform which would change the situation where 0.8 per cent of the landholders possessed 83 per cent of the arable surface. He promised to re-evaluate the status of the International Petroleum Company, a Standard Oil subsidiary long held to be a foreign intrusion in the Peruvian economy. Since only 50,000 Peruvians paid taxes, sweeping fiscal changes were called for. School construction, technical assistance, road building and well-digging were to make the poverty-stricken backlands of the country more prosperous.

But as time progressed, few if any of the promises became reality. The very complicated deal with the oil company ran into major opposition; the agrarian reform was effectively stifled by the large landholders. The President, an architect by profession, became more and more aloof from the people and spent a great deal of time in the 'model room' of the Presidential Palace — a room which contained models and designs of the new Peru Belaúnde planned to build — while rumours that a military coup was imminent circulated throughout Lima.

Less than a week after General Velasco had taken over the government, Belaúnde's agreement with the International Petroleum Company (I.P.C.) was abrogated, and the Talara refinery and other I.P.C. installations were nationalized. The military asserted that the seizure returned national sovereignty over a state resource, and that this had been necessary since other oil companies operating in Peru had CONCESSIONS, whereas I.P.C. claimed OWNERSHIP of both surface and subsoil of the La Brea y Parinas oilfield. The oil company, since it had acquired control of this oil field in 1924, had earned $690.5 million, and this money should be paid to the Peruvian government. The company had not done so, and therefore it had been necessary to take over the refineries and oil field.

In basing its argument on the fact that the company had claimed ownership, the government attempted to make it look as if this was a unique case, and should not be regarded as a general attack on foreign investment. Within Peru the government action was very popular, but in foreign nations, especially the United States, the feeling was very different. Foreign investment in Peru has dried up since the nationalization, and it may well be a long time before investors feel confident enough to put their money in a business venture within Peru.

Officially the United States has not protested the Peruvian take-over. Under international law, Peru (as a sovereign state) has the right to expropriate properties within her territories. When it looked as if the United States was not going to buy any more sugar from Peru, and was also going to stop its foreign aid, Peru threatened to invoke Article 16 of the O.A.S. Charter. This article asserts that: "No State may use or encourage the use of coercive measures of an economic or political character in order to force the sovereign will of another State and obtain from it advantages of any kind." Since the Nixon Administration is only too well aware that Velasco's act is very popular in South America, and that the United States needs all the goodwill it can get, no action has been taken by Washington.

If the oil controversy has been one way for Peru in showing its desire to be independent of the United States, the claim of sovereignty over 200 miles of coastal waters is another. The Peruvian Navy has captured and fined a number of United States fishing boats found in this zone, and when arms sales to Peru were suspended in retaliation, the United States military missions were ordered out of Peru, and Nelson Rockefeller's scheduled visit in June, 1969, was refused because it was 'inopportune'.

While Peru's relations with the United States have deteriorated, those with the Soviet Union have been strengthened. In February, 1969, diplomatic relations with the Soviet Union were established, followed by increased commercial and cultural intercourse. Ambassador exchanges had also taken place with other members of the Eastern Bloc — Rumania, Yugoslavia, Czechoslovakia, Poland, Hungary, and Bulgaria. If these are unusual steps to take for a South American military government (which tend to be very rightist), the domestic programmes are equally different from what one has come to expect from military juntas.

On June 24, 1969, the government proclaimed a law dealing with agrarian reform which is a serious attempt to deal with the landholding problem. People who own and farm properties ranging from 150 to 200 hectares in size on the coast, and from 15 to 55 hectares in the Sierra and Montana will not be effected. But larger holdings than these will be broken up, and smaller ones will be consolidated to that size. Large agro-industrial plantations, such as those found along the Pacific coast (where the workers regard themselves as industrial workers rather than peasants) will be transformed into cooperatives. The people who stand to lose their land will be compensated by the state up to U.S. $25,000 (which is one million **soles** — the Peruvian monetary unit), with the rest in 20 to 30 year bonds, which can be, under special conditions, converted into shares of industrial enterprise.

Another law which was passed states that there is no private property of water, and "that the justified and rational use of water can only be granted in harmony with the national interest and the development of that country". This law prevents farmers from placing dams in rivers and streams, or diverting them, for the purpose of irrigation, and in doing this depriving downstream properties of water. Both the agrarian and water reforms are already being implemented, and the no-nonsense attitude of the government has made the laws effective enough to permit optimism that these problems in Peru will be solved within the next few years.

Other reforms deal with the universities where admittance, grading and attendance standards have been tightened; and with the banking system which has been brought under tighter governmental control so that the state can promote more economic activities. Other reforms — in the municipal field — are pending, and promise to lessen the hold local politicians have over local politics.

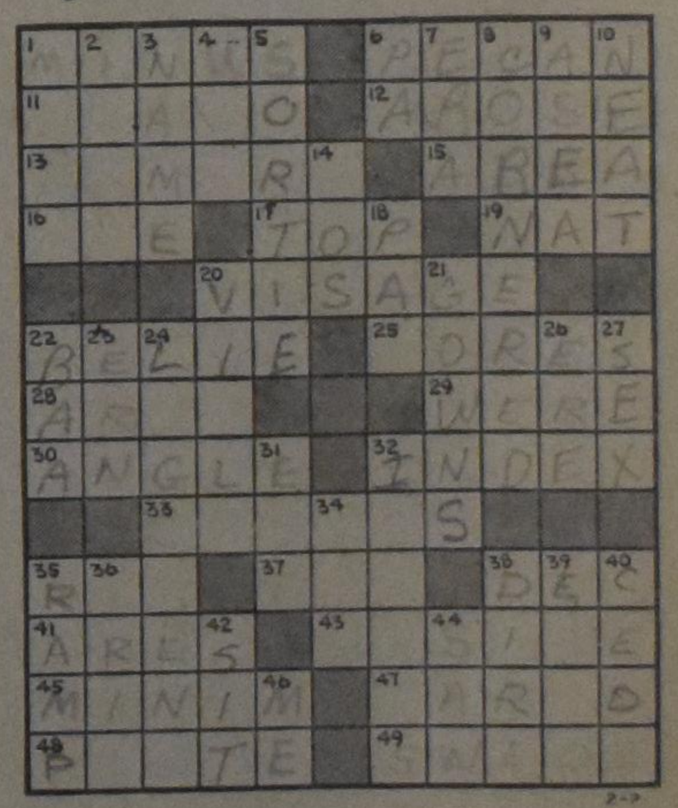
The interesting question comes up why the military junta is so eager to bring about social reform. The answer lies in the background and upbringing of the generals now in control. Most of them come from lower or middle class homes — Valasco was born in a poor family in Northern Peru and began his army career as a private — and they feel strongly about the social inequalities present in their country. If these men are not corrupted by the absolute power they now have, their rule could be very beneficial for Peru in the years to come.

J. J. Bout.

CROSSWORD PUZZLE

ACROSS
1. Math sign
6. Sundae nut
11. Poplar
12. Ascended
13. Comment
15. Disaster ——
16. English river
17. Spinning toy
19. —— (King) Cole
20. Countenance
22. Contradict
25. Customs
28. Seed coating
29. Part of "to be"
30. Acute, for one
32. —— finger
33. Harbors
35. "Brother ——"
37. School subject (abbr.)
38. Month (abbr.)
41. God of war
43. Forage plant
45. Jot
47. Kind of seal
48. Adhesive
49. Scandinavian

DOWN
1. —— nostrum
2. Holly
3. —— of the game
4. Goddess of splendor (Hindu)
5. Sally
6. Parent (colloq.)
7. Epoch
8. Trapped
9. On the ocean
10. Precise
14. Land measure (India)
18. Knave of clubs
20. Pancho ——
21. Graduation garb
22. Cry of a sheep
23. Sea eagle
24. Relieves
26. Before
27. The weaker ——
31. Girl's name
32. Fireplaces
34. Guido's highest note
35. Sloping passageway
36. Diva's specialty
38. Terrible
39. Pieced out
40. Give over
42. —— this one out
44. Maxim
46. Personal pronoun



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Hamilton, Ont.

With thankful hearts to our Covenant God we announce the birth of our son and brother

WILLIAM SHAWN

born March 1, 1970.

William & Wendy Westerik.
Yvonne and Debra.

50 Glass Ave.,
London, Ontario.

With thanks to the Lord, we are happy to announce the birth of our daughter

JODY - LYNN

A sister for Sandy.

Born March 5, 1970.

Klaas and Fenny Wierenga (nee Flikkema).

108 Elizabeth St. South,
Brampton, Ont.

Thankful to God and with great happiness we announce the birth of our first son and brother

RALPH MAURITS

called after his grandfathers.

March 10, 1970.

Ralph and Elly Brink, nee Nagtegaal.
Christina.
Marguerite.

Box 37, Pine Grove, Ont.

1920 — 1970

"Praise the Lord my soul."

On March 25th, 1970 our beloved parents and grandparents

Mr. and Mrs.
HENDRIK DE BOER

will celebrate their 50the wedding anniversary.

That the Lord may spare them for many years to come, is the wish of their thankful children:

Sita & Lutz VanAsselt.
Klaas & Henny DeBoer.
Minie & Berend Horensma.
Gerry & Kees Stigter.
Jenny & Jack Quartel.
Gerrit & Richtje DeBoer.
Arend & Corrie DeBoer.
Annie & Floor Hogendoorn.
Henk & Sina DeBoer.
38 grandchildren.

Desboro, Ont., R.R. 2.

With much thankfulness and gratitude to God, we hope to celebrate with our dear parents

DICK VERHOEF
and
AARTJE VERHOEF—
DEN HERTOG

their 45th wedding anniversary on March 21, 1970.

Mieke and Mill Sutherland, St. Thomas.
Bill Verhoef, St. Thomas.

They will be at home for friends and neighbours from 2-4 P.M. and 8-10 P.M. on March 21st.

On March 22, 1970, we hope to celebrate with our dear parents,

ROEL & RIEMKE HOGETERP, nee GRONDSMA

their 25th wedding anniversary.

That the Lord may continue to bless them for each other, and for us, as He has done in the past, is the wish of their thankful children and grandchildren.

Psalm 84:11.

Andy & Betsy Hogeterp, York, Ont.
John & Rose de Jong, Calgary, Alta.
Charlie & Lilly Snyder, Caledonia, Ont.
Hazel & Clarence.
Evelyn.
Peter.
Anita.
Rodney.
And 3 grandchildren.

"Open House" at the residence after 4 P.M., Sunday, March 22, 1970.

R.R. # 4,
Cayuga, Ont.

On March 21, 1970, the Lord willing, we hope to celebrate with our parents:

EGBERT RENKEMA
and
GERTRUDE RENKEMA
(DEBOER)

the occasion of their 25th wedding anniversary.

Our sincere hope is that the Lord will bless them in the years to come.

Tony & Winnie Vandendool, Clinton.
Bill & Margaret Haringa, Woodstock.
Corrie, London.
Garma.
Bert.
Albert.
Ralph.

R.R. 3, Woodstock, Ontario.

Young woman, 31 years, living in S.W. Ontario, would like to

CORRESPOND

or meet gentleman, Chr. Reformed, under 40 years. Write to # 2237, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Girl, nineteen years old, with commercial diploma, momentarily studying at Dordt College for teacher, needs a

SUMMER JOB

Please write # 2236, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Wanted:

A HIRED MAN

Must be able to milk. Live in. $325 a month. Phone 621-8029. Bos VandenBerg, R.R. 6, Galt. Ont.

HOUSEKEEPER WANTED

Is there some Canadian woman who would like to come to Grand Rapids, Michigan, to do light housework and care of an old lady — not bedridden — uses a walker. Good wages. Albert Doezema, 819 Dunham St. S.E., Grand Rapids, Mich. 49506, U.S.A.

Wanted:

SINGLE FARM HELP

Must be able to milk. $350 a month with board. Experience necessary. Must be a good milker. Galt (Ont.) vicinity. Letters under No. 2235, % Calvinist-Contact, Box 312, Station B, Hamilton, Ont.

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SJOERD GERRIT FLAMELING,

op de leeftijd van bijna 82 jaar.

Mrs. G. Flameling— Van der Meulen,
R.R. # 1, Fenwick, Ont.
Stoney Creek, Ont.:
Schelte en Tiny Flameling.
St. Ann's, Ont.:
Ype en Jane Flameling.
Fenwick, Ont.:
Marijke en Gerrit Van de Kamer.
en kleinkinderen.

Met leedwezen berichten we het ontslapen, na een korte ziekte, van

Mr. S. FLAMELING,

geliefde echtgenoot van Mrs. G. Flameling.

De wetenschap dat hij nu juicht in de hemel geve haar sterkte dit verlies te dragen.

Hij mocht de leeftijd van 82 jaar bereiken.

Vrouwenvereniging
Bid en Werk,
Wellandport, Ont.

We hereby express our sincere sympathy to the family Kloet with the passing away of their son and brother

DICK.

Remembered with thankfulness for Dick's dedicated service to the Sunday School.

Teachers and pupils of the Ebenezer Christian Reformed Sunday School.

The Jarvis Young People Society wish to express their deepest sympathy to the family Jacob Kloet with the sudden loss of their son

DICK.

He was an active member of our society.

"God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3:16.

Jarvis, Ont.,
March 2, 1970.

Suddenly the Lord took unto Himself our beloved husband and father

HEIN ROOSEBOOM,

in his forty-third year, March 5, 1970. Survived by his wife

Martha Rooseboom— Wijbrands,
and children
Mrs. Jim (Marg) Sweitzer,
Albert.
Minnie.
Martha.
Shirley.
Brenda.

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BIBLE CORRESPONDENCE SCHOOLS PROVE EFFECTIVE IN WEST PAKISTAN

Writing in the Associate Reformed Presbyterian, the Rev. Frank Y. Pressly said that the work of the Bible correspondence schools in West Pakistan is perhaps the widest field of evangelism before the church of Pakistan today. There are four centers where the correspondence work is carried on jointly by four mission agencies. One has at least 500 regularly enrolled students.

The interest of the Pakistani in the schools by mail is explained by their desire to learn more about the Bible. Preference is probably given to the correspondence schools rather than to mission schools, for study by mail does not involve criticism from followers of Islam.

Pressly saw a good strategy in the correspondence schools, especially in view of the possible nationalization of the mission schools by the government of West Pakistan. He will spend a considerable amount of his time in follow up work for the Bible correspondence course from Karachi. (RES)

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DATA CENTRE

March 25	"Christianly Sensitive Art for Home and School", with exposition of paintings by Henk Krijger, Resident-artist at the Institute for Christian Art, Trinity Christian College, Palos Heights, Ill.
March 25	"Creeds in Church and Kingdom." Speaker Prof. Dr. J. Faber, in the Can. Reformed Church, Highway 7 in Thornhill, near Toronto.
March 25	Canadian Reformed Choir "Soli Deo Gloria" presents "The Crucifixion". Port Nelson United Church, South Drive, Burlington, Ont.
April 1	Due date of entries for the Spring 70 Writing Contest, World of Young Writers, Calvinist-Contact.
April 3	The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.
April 4	The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.
April 10	All Ontario Principals' Spring Conference will be held in the educational wing of the Second Christian Reformed Church of Brampton, Ont.
April 10	The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.
April 11	2.00 p.m. Annual Meeting of the Salem Christian Sanitarium Association Inc. Speaker: Dr Wm. Fitch.
April 11	The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.
April 18	CLAC National Convention. 9:30 a.m. business session. 2:00 p.m. "The Unth(s)inkable CLAC", Dr. Hendrik Hart. 5:00 p.m. "A Joy to See Him Sweat", Dr. Calvin Seerveld. Thistletown Collegiate Institute, Rexdale, Ont.

★

The last meeting of team "A" of the A.A.C.S. DISCOVERY I series "Explorations in Contemporary Living," will be held at 8:00 p.m. in the following communities (speaker for all communities Mr. C. T. McIntire on "The Family of the Future"):

March 18	Grand Rapids (see local announcements for location).
March 19	First Christian Reformed Church, 23 Tweedsmuir Avenue E., Chatham, Ont.
March 20	Calvin Memorial Christian School, 300 Scott St., St. Catharines, Ont.
March 23	First Christian Reformed Church, 513 Talbot St., London, Ont.
March 24	Willowdale Christian Reformed Church, 70 Hilda Avenue, Willowdale (Toronto), Ont.
March 25	Bethel Christian Reformed Church, Prescott Rd., Brockville, Ont.

The last meeting of team "B" will be held at 8:00 p.m. in the following communities (speaker Dr. H. Hart on "The Family of the Future"):

March 18	Winnipeg (see local announcements for location).
March 19	Christian Reformed Church, 1807 - 2nd Ave. N., Lethbridge, Alta.
March 20	First Christian Reformed Church, Corner of 15A Street and 26th Avenue, S.W., Calgary, Alta.
March 23	Bellevue Christian School, Bellevue (Seattle), Washington.
March 24	Christian Reformed Church, 661 Agnes Street, Victoria, B.C.

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Missionary Nurses — Parish Worker

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02

The Cross in Canada

by REV. GABE RIENKS

(Social Concerns of the Canadian Churches)

IV.

WHY CHURCH HISTORY?

During the last months many good friends have written me and they all were wrestling with the same problem — how to find our way as a church in Canada. One of them wrote, "I know that you were very much interested in the history of the churches, and you have noticed good points in the history books of the Canadian churches. It was good to inform our people about it, because many think, that there is only one Christian church. But for my feeling you have stopped in the past. You did not bring us any further. To love a girl is one thing. But in pointing out mother's good points does not make me fall in love with a girl. What about the churches today? You be the judge now."

I like that illustration of mother and daughter — and I certainly would not fall in love with a girl just because her mother happens to be good-looking. As to the church, however, it is different. Mother and daughter are two different persons — but the church of today was the church of yesterday. It is more like in a marriage. Maybe the partner has, through the years, lost something of her attractiveness, there were even times that marriage was at a low ebb, yet this does not break the ties of love.

I am not idealizing the past and closing my eyes for the situation in which the Canadian churches find themselves today. But knowing the history makes you look differently at those churches, no **longer as an outsider, but their struggle and their failures have become a part of your own. You will even see their mistakes more** clearly, better understand the causes and somehow you want to be involved.

Suppose our people should emigrate back to Holland and not know anything about the history of, let us say, the Gereformeerde Kerken in Holland. If this should happen today, the bulk of our people would feel confused and lost, and overnight set up their own Reformed church. Only if they were willing to study the background of those Gereformeerde Kerken, to analyse the crisis in which those churches find themselves, might it be possible that they should have the conviction that their place, as yet, is in the ranks of that church.

To know the past of a certain church will not make you condone the failures of the present — but it changes your whole attitude towards that church, because you realize that a part of the church of Jesus Christ is at stake!

THE HOME MISSIONARY ON THE WESTERN FRONTIER

We will never be able to understand the character of the Canadian churches, unless we learn to know the Home Missionary, the man who in name of the church accompanied the lonely settler on his West-ward trail. It was these men who moulded the thinking of the frontier-population and laid the foundations of the church in that almost endless Home Mission field. Their diaries, letters and reports constitute one of the most fascinating chapters of the Christian church.

This is what Rev. James Robertson — the Superintendent of Presbyterian Home Missions — wrote about these men:

"The West requires young men, pioneer work demands youth and physical rigor." — "In a word, the missionaries of the Church are men of high character; not a few held a high place in college and seminary; they are moulding thought in the new West." — "They are not only total abstainers, but are active in advancing the cause of temperance; and people know where to find them. They have laboured for the exstirpation of vice and the purification of social and public life; and this with good sense and courage, but without vice. To the unfortunate they are friendly, and to the sick and stranded helpful."

As we noticed already, these men were more "on the trail" than in their studies — and who would blame them for that? But it did in the long run influence their theological outlook and consequently the shaping of the churches.

The trails were indeed **hard and** long. Rev. James Sieveright wrote in 1881, "When the roads are at **the best to Carrot River** it takes three days hard work — a journey of over 40 miles from Prince Albert: the last twenty-five through the wilderness. In summer the only trail travelled makes the distance 60 miles **from Prince Albert.** In bad weather it will take nearly a week."

When high water destroyed a great part of the crop or drought struck a certain district, the missionary received only a part of the stipend promised to him by the people.

In 1887 James Robertson organized the Church and Manse Building Fund and before long the manse became a shelter for the lonely and unsettled. As so often in the history of the Protestant churches, the manse played an important part in the upbuilding of the frontier. One report stated correctly, "Nor should this subject be dismissed without testimony being borne to the large help given to our missionaries by their wives."

These missionaries were, we would say "masters of all weapons". In 1866 Rev. Nisbet set forth on a long trek to the West. After a journey of sixty-six days he settled on the south bank of the North Saskatchewan and founded the town of Prince Albert. He taught his Indian neighbours agriculture, growing the first wheat in what was to be Saskatchewan. This pastor also built the first flour-mill in the province.

It was a courageous breed, these missionaries. Who does not know the tragic life-story of James Evans. It was Evans who invented the syllabic system for printing the Cree language on his mission-post at Norway House on the northern shore of Lake Winnipeg. Here he took a strong stand against Sunday work and the use of alcoholic drink against the fur-trading officials of the Hudson Bay Company, who were really the rulers of that remote territory. False accusations were laid against him and with deep sorrow in his heart Evans had to leave his mission-station. He returned to England to answer these charges and died at the early age of forty-five, not far from his native town in that country.

No wonder that the frontier put its stamp upon these missionaries and their work. They had to stand beside the settler in his struggle for survival and sophisticated sermons certainly fall on deaf ears. One day Robertson met a young missionary who "thought a minister's duty was to preach the Gospel and not to be bothered with horses." This made the superintendent write, "I would far rather have a man know less Latin and more Horse."

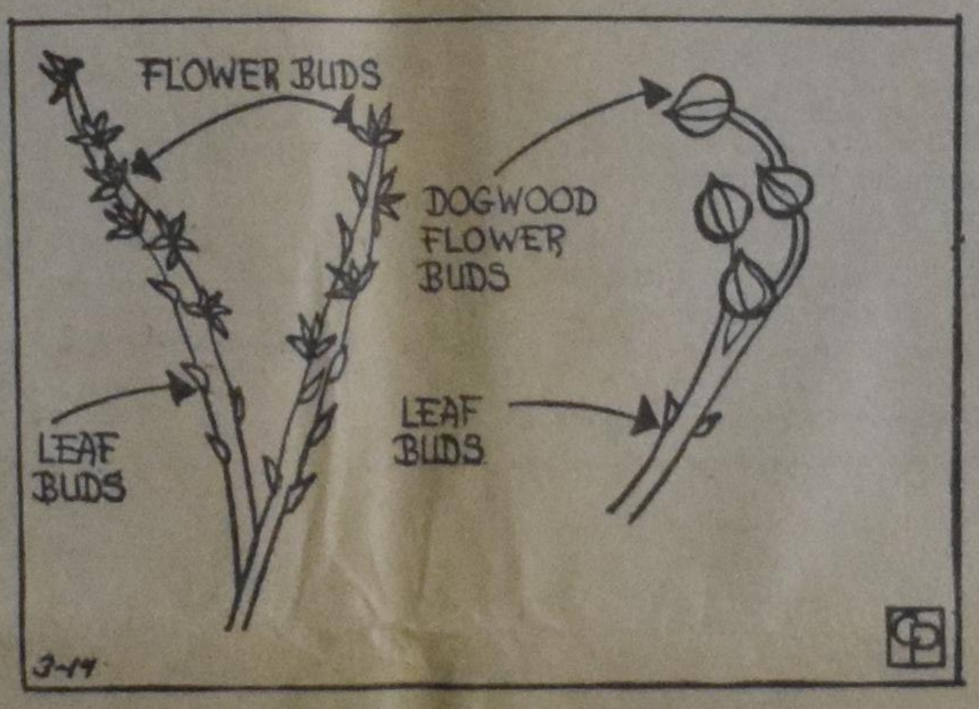
Some have interpreted expressions like that as clear indication that Robertson and his men had become thoroughly imbued with the spirit of American Activism with its stress upon life rather than upon creeds. We should be careful to call these men forerunners of the Social Gospel. Nevertheless we can understand that the West provided fruitful soil for such thoughts. It was not accidental that the West became the cradle of the Church-Union movement, which was so strongly influenced by this trend of thinking.

Here too, knowing the past will help us to understand the present. And if we feel that this Practicism is still hampering the Canadian churches and that more than ever the church today is in need of profound theological thinking and that, maybe, we have to offer something, **let us, for Christ's sake, stop looking down upon those churches, and let us be willing to offer them the best we have. To isolate ourselves under these circumstances would indeed be betrayal of the Church of Christ in our new homeland!**

(To be continued.)

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



A Preview of Spring

By EDNA HALLIDAY
Distributed by Central Press Association

OFTEN in early March we have a "false spring" followed by more cold and snow. During such a mild spell of weather gather some branches of flowering trees and shrubs to force into bloom indoors. Select flowering branches that have plenty of flower buds and a pleasing line.

As shown in the accompanying GARDEN-GRAPH, select branches with large plump flower buds. Most plants produce two kinds of buds, small and slender ones which are the leaf buds, and large, fat ones which are the flower buds. The difference is quite noticeable with dogwood. Both pink and white are especially attractive, but for best results don't cut them until greenish cup-like growths have appeared as shown.

Most everyone has forced pussy willow and forsythia. If you wish the pussy willows to last for years, take them out of the water as soon as the blooms have come.

Japanese quinces, bridal wreath, cornus mas, red bud, spice chestnut, flowering almond, all will respond to indoor forcing. Twigs of barberry will open tiny yellowish catkins indoors.

Cut the branches with a long slant at the bottom to facilitate the taking up of water. Occasionally use a fine spray of lukewarm water over the buds to moisten, swell and help the development; this has the same effect as a warm rain.

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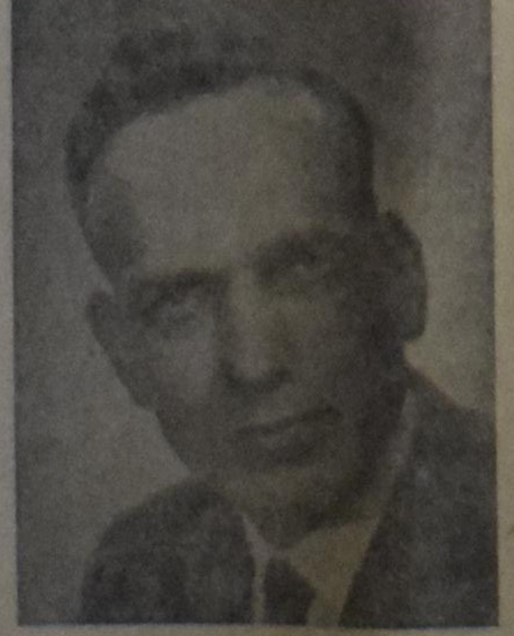

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Paperback design by Wm. Hart

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